

GOVERNMENT OF INDIA

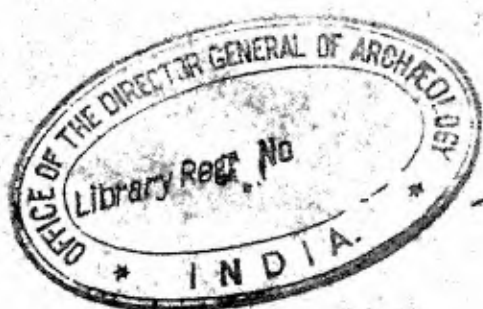
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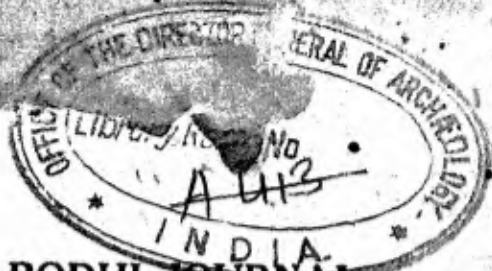
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THE MAHA BODHI JOURNAL

INDEX. VOL. XXVIII.

A

Abhidhamma Psychology	33
Anatma Doctrine of Tathagata, The	42
Analysis of Religious Method	...	...	66
A Hundred years ago in England	...	...	175

B

Buddhist Studies in Europe	...	...	7
Buddhism in China	...	...	10
Buddhism and Christianity in Ceylon	...	...	51
Buddha Day Celebration at Calcutta. The	...	...	76
Buddhism and Tolerance	...	...	129
Buddha, Christ and Mahammat	...	...	173
Book Review	...	...	189
Buddhism and Christianity	...	...	199
Buddhist and Christianity Missions	...	...	212
Buddhist Pali Texts in Ceylon	...	...	215

25556

C

Ceylon Buddhist Annual. The,	...	...	96
Chronicles of Ceylon. The,	...	...	118
Calcutta Dhammarajika Vihara Fund	...	...	134
Christianity in Ceylon	...	...	139
Causes of Rebirth	...	...	165
Christian Missionary Work in Asia. The	...	...	169

D

Dogmatic beliefs	19
Descent of Buddha from Tavatimsa Heaven	220

294.305

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 Date..... 2. 2. 57
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 E

Epitome of the Mangala Sutta	64
Ethics of Psychological Religion. The	72
Educational Notes	...	...	90
Essentials of the Doctrine of the Lord Buddha. The	...	...	144
Economic Aspects of Buddhism the	...	...	155
Essential doctrines of Buddhism. The	...	...	184
Enshrinement of the Holy Relic. The	...	...	257
Education in Japan	...	...	274

F

First Buddhist Vihara in Calcutta the	16
Future of Buddhism in India	...	...	48

G

Great Book of Patthāna The	97
Gods of Asia	...	...	154
Great Law of Inter dependent causes. The,	...	...	193
God Idea. The	...	...	253
Greatness of Buddhism. The,	...	...	281

H

Holy Shrine of Maha Bodhi at Bodh Gaya. The	...	...	11
Hinayana and Mahayana Buddhism	...	...	38
Heart of the Atom. The,	...	...	131
History of the Sree Dharmarajika Maha Vihara	...	...	247

I

Incidents in the Life of the Lord Buddha	108
Invocation to Buddha	...	...	270
Indian Buddhist Teachers in China	...	...	204

L

Letter from the Dewan of Baroda	10
---------------------------------	-----	-----	----

[3]

M

Maha-Bodhi Journal. The	...	...	23
"Moth and the Star, The"	...	...	119
Mrs. Foster Missionary Fund, The	...	...	127
Mara, the Enemy of Wisdom	...	...	187
Mountains, The	...	...	197

N

Necessity of Buddhist Propaganda, The	25
Notes and News	...	...	191
Non-Co-operation	...	...	195
Notice to our Subscribers	...	...	225

O

Opening Ceremony of the Sri Dharma Rajika Vihara, The	161
Opening Ceremony of the Dharmarajika Vihara, The	...	...	162

P

Psychology of Life	57
Pali Text	...	...	66
Pali Books for Calcutta University	...	...	134
Passing away of Bhikkhu U Zawtika, The	...	...	203
Philosophical Buddhist Schools in ancient India, The	...	...	209
Patient Industrious Chinese, The	...	...	218
Proceedings at the Consecration Ceremony	...	...	262

R

Recent Discovery, The	106
Reconciliation of Religion and Science, The	...	...	115

S

Study of Buddhism	...	...	1
Swami Vivekananda & Buddhism	...	...	28

CENTRAL ARCHÆOLOGICAL

LIBRARY, NEW DELHI.

Co. No. 25556
 Date 2.2.57
 Call No. 294.305/M.B.27
 E

Epitome of the Mangala Sutta	...	64
Ethics of Psychological Religion. The	...	72
Educational Notes	...	90
Essentials of the Doctrine of the Lord Buddha. The	...	144
Economic Aspects of Buddhism the	...	155
Essential doctrines of Buddhism. The	...	184
Enshrinement of the Holy Relic. The	...	257
Education in Japan	...	274

F

First Buddhist Vihara in Calcutta the	...	16
Future of Buddhism in India	...	48

G

Great Book of Patthāna The	...	97
Gods of Asia	...	154
Great Law of Inter dependent causes. The	...	193
God Idea. The	...	253
Greatness of Buddhism. The	...	281

H

Holy Shrine of Maha Bodhi at Bodh Gaya. The	...	11
Hiranyana and Mahayana Buddhism	...	38
Heart of the Atom. The	...	131
History of the Sree Dharmarajika Maha Vihara	...	247

I

Incidents in the Life of the Lord Buddha	...	108
Invocation to Buddha	...	270
Indian Buddhist Teachers in China	...	204

L

Letter from the Dewan of Baroda	...	10
---------------------------------	-----	----

[3]

M

Maha-Bodhi Journal. The	...	...	23
"Moth and the Star, The"	...	...	119
Mrs. Foster Missionary Fund, The	...	...	127
Mara, the Enemy of Wisdom	...	...	187
Mountains, The	...	...	197

N

Necessity of Buddhist Propaganda, The	25
Notes and News	...	...	191
Non-Co-operation	...	...	195
Notice to our Subscribers	...	...	225

O

Opening Ceremony of the Sri Dharma Rajika Vihara,			
The	...	...	161
Opening Ceremony of the Dharmarajika Vihara, The	...	...	162

P

Psychology of Life	57
Pali Text	...	...	66
Pali Books for Calcutta University	...	...	134
Passing away of Bhikkhu U Zawtika, The	...	...	203
Philosophical Buddhist Schools in ancient India, The	...	...	209
Patient Industrious Chinese, The	...	...	218
Proceedings at the Consecration Ceremony	...	...	262

R

Recent Discovery, The	106
Reconciliation of Religion and Science, The	...	...	115

S

Study of Buddhism	...	...	1
Swami Vivekananda & Buddhism	...	...	28

Seven Jewels of Wisdom in the Ocean of Dhamma,				
The,	...	...	...	61
Sambuddha Sasana, The	...	...	...	145
Sensualism of the present Day, The	...	...	...	150
Samma Samadhi	...	...	...	120
Story of Buddhism, The	...	...	...	177
Supreme Discovery of Gotama Buddha, The	...	...	...	226
Souvenir	...	...	...	271
Story of Anathapindaka's Conversion	...	...	...	286

U

Utterances of Jesus Nazareth	181
------------------------------	-----	-----	-----	-----

W

World of Culture	93
Who are the Aryans	...	...	...	123
Woman and Buddhism	...	...	...	281

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

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THE STUDY OF BUDDHISM

In the ancient days the great Bhikkhus born in India who made a complete study of the Dhamma of the Tathagata went all over India teaching the Doctrine of Immortality (amrita dhatu) to the rich and poor, the high and low. The Buddha, the Holy and Omniscient Lord, the Bhagavat, was implored by the Brahma Sahampati to unfold the Doctrine for the people of Magadha where once the ancient Doctrine in its purity existed. The Buddha at first was inclined to enjoy the bliss of solitude, having found how great a sacrifice is needed to understand the Dhamma, witnessing His Own mighty efforts which He had to make for six years, day and night, in order to reach the shore of Immortality. To understand a little of the terrific efforts that He had made in the solitudes of the Uruvela forests, one should read the Bhayabherava, Mahasihanada, Bodhiraja-kumara, Cula Saccaka suttas of the Majjhima nikaya. The Wisdom of omniscience that He had won was the result of His renun-

ciation of all sensual enjoyments, and of his efforts to kill his low passions, of hatred, illwill, indolence, restlessness, scepticism, pride, selfishness, etc. Having succeeded in the absolute purification of His mind in the plane of sensuous enjoyments, He began to practise the yoga by suspending His breath. When that failed to give the necessary concentration of samadhi, He began the anapana process of breathing. This process of ānāpāna is most beneficial in clarifying the vision of consciousness. It is soothing, and most helpful to purify and strengthen the memory. It is therefore insisted on the student of the Dhamma that if he wants to acquire the knowledge of the Doctrine he should practise the ānāpāna sati meditation. A quiet place has to be selected, where he will not be disturbed by the noises of men, and having arranged his seat he should sit crosslegged with his body erect, fixing his attention on the tip of his nose. He then should begin the process of watching the inhaling and the exhaling breath, making no effort to regulate the breathing, but to consciously follow the inhalations and the exhalations. The easy course to follow is by counting the inhalation from one to five and then to count the exhalation from five to one, or he may count one when he inhales and count two when he exhales. On no account should he make the effort to regulate the breath, but to make the consciousness unerringly follow the inhalation and the exhalation. A few days practise will make the process easy, and then he may while inhaling, count from one to ten, and when exhaling count from ten to one. This process will help to concentrate the attention of his vision. The psychology of the six senses has never been fully studied by the non-Buddhist with a view to discover the beneficial effects of sense discipline. The Buddha was not satisfied with the heavens of low caste gods of exoteric religion. He was not satisfied with the heaven of Indra, neither was He satisfied with the higher heavens of the Brahma Gods, each of whom has power over ten thousand world systems. The extensiveness of space and the infiniteness of the universe may be understood by the fact that four of the

powerful Brahmās may try to reach the ends of the solar systems, but before they gain their object they will have ceased to exist. So vast in extensiveness is infinite space. See *attha sālīni*, p. 184, Burmese edition. From the world of personal Gods the Buddha extended His vision to the realm of the impersonal Gods where the mind lives in a state of conscious blessedness for a period of 84,000 kalpas. In the sublimity of space, and in the extensiveness of the purified consciousness the Buddha realized the infinite state of immortality. Just as there is a difference in the food that is taken by savage and a universal monarch, there is a difference in the food of the universal monarch and of the celestial food of the gods. The Brahma Gods of the ābhassara heaven take no material food, but live on joy and delight. The Buddha was not satisfied with the ambrosial food of the higher Gods, what the Prince Siddhartha desired to realize was the conscious consummation of an eternal state of perfected happiness (*ekānta sukha*) on this earth in this body transcending the joys of heaven. Man wishes to enjoy sight of beautiful forms, he wishes to enjoy the sound of sweet voices, the inhalation of pleasant perfumes, delicacies pleasant to the taste, and the touch of things to satisfy his body. Human consciousness does not go beyond the plane of sensuousness in the material plane. The Prince Siddhartha was not satisfied with the enjoyments of the palace, which were like that of a god, a description of the three palaces in the city of Kapilavastu is given in the *Angut tara nikāya tika nipāta*. He gave up the pleasures of the palace and went into the forest to discover the sublimest kind of psychical happiness extending to eternity, where no hatred, anger, wrath, animality, foolishness, death, old age, lamentation, despair, sorrow, cold, heat, light, darkness, exist. The celestial enjoyments to Him appeared stupid, and the gods are named in the Pali text as muddle-headed fools. The Gods of the higher Brahmāloka are still under ignorance. The chief of the ābhassara heaven thinks that he is the Creator, Chief, the all-controller, the most Ancient, and that he is supreme, and is without an equal. But the day comes that he

too has to die and be reborn. The power of the so-called creators does not extend to more than one sun and one moon and one earth. The discoverers of world creators had no idea of the immensity of space, and of the extensiveness of the solar systems. Before the discovery of astronomical science by Western scientific astronomers the Buddha revealed the truth of the existence of countless solar systems and the infinite nature of etheric space. Two states are eternal, said our Lord, ākāśa and Nirvāṇa. They are called asankhata Dhātu in as much as divine calculations cease, not to speak of human. Pagan religions of the nomadic kinds had an idea that a thousand years of man is a day with their deity. The Brahman philosophers counted several hundred million years as equal to a day of Brahmā. But the Buddha went further and formulated the new doctrine of asankhata dhātu, beyond mathematical calculation, beyond divine calculation. In the presence of the altar of the Omniscience of the Buddha, the light that emanates from the consciousness of exoteric religious founders appear infinitesimally small. The pagan philosophers of Rome did not go beyond the heaven of Juppiter ; the Egyptian religions did not go beyond the region of the God of Death ; the Jews had their heaven in Zion, and earth to earth after death ; the Brahman philosophers found their last expression in *neti, neti* ; the Christians find blessedness in singing hallelujans before the throne of the Lamb, the Arabian thinkers found pleasure in a celestial harem with wine and beautiful girls, whose philosophy on earth was expressed in poetry by the Persian poet. Beyond the state of sense perceptions the gods and philosophers could not go. The Sakya Prince went beyond the realms of Brahma, went beyond the realms of personal consciousness, and found eternal happiness in Nibbāna where no hatred, jealousy, illwill, foolishness, animality, unsatisfying desires exist. The super-divine psychology taught by the Great Teacher has yet to be learnt by the Western thinkers. It is a new doctrine to them. The first requirement needed to study the Immortal Doctrine is Renunciation of sense pleasures, and the abandonment of the

life of intense asceticism. Instead of generating hatred, illwill, envy, jealousy, covetousness to possess worldly wealth, pride which brought no happiness, the Doctrine that the Blessed One preached pointed out the path whereby happiness could be found by controlling the senses, by contentment, by working for the welfare of one's own self as well as for the welfare of others. The psychology of the Higher Consciousness has only to be studied to know the possibility of being able to enjoy happiness by training the senses, attuning the consciousness to hear the music of the spheres, to look beyond the narrow horizon of one's limited vision, to read the thoughts of others, to look back to find out the forgotten chapters of the book of life in previous births, to do wonderful acts which ordinary people call miracles, and then to have the sublime wisdom to know that the mind has realized the infinite condition of the Ineffable. The mind made radiant, freed from all hatred, pride, illwill, sensuous lusts, foolishnesses, is the Arhat consciousness. The fetters of egohood, trusting foolishly to vows of asceticism and morbid conduct leading to insanity, doubt born of dogmatic attitude towards the unknowable, making man a victim of nihilism, bind the consciousness to materiality. The sensualist, the ascetic, the monotheist, the polytheist, the nihilist, the sceptic, each has to give up his dogmas, and walk in the path of Enlightenment with an earnest desire to arrive at Truth. The contaminations that pollute the mind have to be destroyed by strenuous effort. The senses should be brought under discipline by a process of systematic æsthetic training. The desire for selfish enjoyments which could be got by giving pain to others and by destroying life of animals, should be abandoned. Exoteric religions teach that the God is full of mercy and love, and yet we are told that the same God created animals to be killed by man, and that God in his anger sends human beings to an eternal hell. Eternal love and an eternal hell are psychological contradictions. The Lord Buddha analysed the characteristics of the gods, and found them all muddle-headed. Certain gods commit foolish acts and then repent.

The qualifications needed to realize the bliss of eternal happiness are first purifying conduct, avoiding killing, stealing, sensual indulgences, committing adultery and drinking spirituous liquors. The next step is to practise renunciation and study the science of Nirvanic psychology. The student has either to read Pali or study under a teacher who knows Pali, the science of the Abhidhamma. The Higher Doctrine of Nirvanic psychology is not for the sensualist nor for the man who loves money. He has to be a student for at least five years undergoing the training to realize the ineffable condition of Nirvana. It is a life of eternal cheerfulness, and activity. Once the student knows the science he is able to live in delight, conscious of the freedom from the sights that he sees, from the sounds that he hears, from the smells that he inhales, from the food that he eats, and in a life of useful activity. Anger, cruelty, illwill, hatred, destructiveness, covetousness, greediness, egoism, have been uprooted from his mind. Consciousness is made radiant by love, by benevolence, by altruistic disinterested activity bringing happiness to the others. In this life such a one has won immortality, and his mind is freed from dogmatic beliefs, doubt does not exist in him, gold and silver are of no value to him, he lives in love, and enjoys unending peace and joy begotten of wisdom.

BUDDHIST STUDIES IN EUROPE.

Buddhism became a subject of study among European Oriental scholars since the publication of E. Burnouf's translation of the Sanskrit work called the *Saddharma Pundarikā* in 1844. In 1837 George Turnour translated the religio-historic work, the *Mahāvansa*, from Pali into English. In 1841 Brian Houghton Hodgson contributed a series of articles on Nepal Buddhism to the *Journal of the Asiatic Society of Bengal*. In 1835 Csoma Korosi, the Hungarian traveller, who came to India by the overland route, having studied Tibetan also contributed articles on Tibetan Buddhism to the same journal. Remusat, Klaproth, Stanislaus Julien, Foucaux, Koppen, Barthelemy St. Hiliare, all French scholars described the Buddhism of China and Mongolia. Fausboll in Denmark, Max Muller in England, Spence Hardy in Ceylon were pioneer interpreters of Buddhism to the people of Europe. Spence Hardy, a missionary of the Church Missionary Society in Ceylon, having learnt Sinhalese, translated the Sinhalese Buddhist texts into English, and as a missionary of a dogmatic faith, took special care not to understand the real meaning of Buddhism, and distorted it to suit his own theological profession. However he did good service for the cause and helped many learned people to get a glimpse of the religion of the Lord. Sir Edwin Arnold popularized the life of Buddha by his epic the *Light of Asia*, which has been praised by some as the "epic of the 19th century." The late Professor Max Muller did excellent service in having published for the first time translations of authoritative Pali texts in the series called the *Sacred Books of the East*. Professor Rhys Davids, Professor Hermann Oldenburg and Professor Fausboll brought out the Pali Texts in Roman character. In 1882 the Pali Text Society of London was started by Professor Rhys Davids. Nearly 40 volumes of the Pali texts have been published. Professor Rhys Davids has translated the first 20 long

Discourses into English under the title of the "Dialogues of the Buddha." He has also translated the Question of King Milinda in 2 volumes. The Dhammapada and the Sutta Nipata were translated by Professor Fausboll. He transcribed by his own hand in Roman character the 550 Jātakas from the original Pali. For 30 years he was engaged in the laborious work in Copenhagen. It is a monument of his patient self-sacrificing industry in the cause of Pali scholarship. These Jātakas have all been translated into English and published by the Cambridge University Press. Oldenburg and Rhys Davids translated the Ecclesiastical Rules of Discipline from Pali into English. The volumes were published by Max Muller in the Sacred Books of the East Series. A number of Pali Suttas were translated into English by Rhys Davids and published under the title of "Buddhist Suttas" in the Sacred Books of the East Series. The most indefatigable worker in the field of Pali scholarship is Mrs. Caroline Rhys Davids, who has translated the Dhamma sangini, Thera gathā, Therigathā, and with the aid of Shwe Zan Aung, a Burmese scholar, she has brought out a translation of the Abhidhamma sangaha under the title of Compendium of Philosophy and also of Katha vatthu, both relating to the paramārtha Doctrine of the Buddha. Mrs. Rhys Davids with the help of the Ceylon therā Suriyagoda Sumangala Swami, who is now studying English in the Manchester College, Oxford, translated the first portion of Samyutta Nikāya, under the title of "Kindred sayings." The late Charles Henry Warren translated from different Pali sources and compiled a work called Buddhism in Translations. It was published in Boston by Ginn & Co. It is an admirable compendium of the Buddhist Doctrine. We are now able to understand something of the vast Doctrine of the Tathāgata by means of these translations.

Indian Archæology and Indian Epigraphy have helped much to elucidate the lost history of Indian Buddhism. At one time European scholars believed that Buddha was a sun myth. Mons. Senart of Paris was working hard to prove that the Buddha figure had no reality, and that it was a solar myth.

Happily the Pali translations and the inscriptions, and archaeological discoveries in various parts of India have helped to abandon this foolish theory. Mr. Vincent Smith, the writer of the early period of the History of India, and the author of "Asoka" was a ferocious critic of Buddhist monks. To him the Buddhist monks of Ceylon appeared as a red rag to a bull. He called them "mendacious monks", and attempted to prove that the Buddhist era as accepted by the Ceylon authorities is wrong. Happily the Ceylon chronicles were corroborated by archaeological discoveries.

The date of the Buddha's birth according to Ceylon Records was criticised by Cunningham, Max Muller and others, and by common consent the European scholars adopted the figure B. C. 484 as the date of Buddha's Nirvana. The most recent discovery of an inscription in Orissa has upset the previous calculations of Oriental scholars. Mr. K. P. Jayaswal, a learned scholar, a Barrister-at-law, and General Secretary of the Bihar-Orissa Research Society has read the text of the inscription and found that the Ceylon Chronicles are accurate in their calculation of the date of the Nirvana of the Tathāgata. The inscription has convinced Mr. Vincent Smith. This is a great gain. He is a laborious and constructive scholar. His History of ancient India is admirable. He does not know Pali, and therefore is less favourable to accept Pali traditions. However he is now convinced that the Ceylon date is correct. He wrote in the Journal of the Royal Asiatic Society, July 1918, "The Kharavela record, therefore as Mr. Banerjee points out supports the old traditional dates for the death of Buddha, 543 B.C. and the death of Mahavira 527 B.C. For fuller details see Mr. Jayaswal's article in the Journal of the Bihar and Orissa Research Society, December 1917, p. 425.

Every Indian student who wishes to know of the past history of ancient India should take it as a patriotic duty to study Pali and to read the Ceylon Mahāvansa. The information that could be gathered therefrom about ancient India of the seventh century B.C. is most interesting and informing.

BUDDHISM IN CHINA.

The Emperor Tai Tsung wrote the following to be engraved as an edict in the year 653 A.C.

The Buddhist Religion which discusses the unseen, the mysterious and the immovable to save all beings and make it known everywhere, its majesty and power are unsurpassed. Its divine power descends to all things, and is so great as to pervade the universe, yet is manifest in the small atom ; without beginning or end. Even after a thousand kalpas, it is still new, whether hidden or manifest ; it overflows in all blessings, ever present. The Doctrine is mysterious, bound up with profundity, even those who follow it find it limitless. The law flows near by, but none can tell its origin.

Engraved in the year 653 A.C. at Ta-Yen Ta, 8 li south of Sinan-fu in Shensi.

GOVERNMENT OF BARODA.

No. M/2915

26th December, 1919.
Baroda,

DEAR SIR,

In reply to your D.O. letter, dated the 1st instant, I have the pleasure to enclose herewith a cheque No. 11/6277, dated the 24th instant for Rs. 5,000/- (five thousand) on the Eastern Bank, Ltd., Calcutta, drawn in your favour as a donation by His Highness the Maharaja Gaekwar towards the purchase of two kottahs for the Vihara.

Please acknowledge receipt of the above amount (on one anna stamp) at your early convenience.

I am in receipt of your letter dated the 15th instant and shall submit the same to His Highness.

Yours faithfully,
(Sd.) N. MANU BHAI,
Dewan, Baroda.

The Venerable Anagarika Dharmapala,
Genl. Secretary, Maha Bodhi Society,
46, Baniapukur Lane, Calcutta.

THE HOLY SHRINE OF MAHA BODHI AT BODHGAYA.

The Maha Bodhi Society came into existence on the 31st day of May 1891 at Colombo. The Society was started to rescue the great Shrine at Bodhgaya, near Gaya, where the Sakya Prince Siddhartha of Kapilavastu reached the summum bonum of Infinite Wisdom, 2508 years ago. The General Secretary, of the Society, the Anagarika Dharmapala, established the head-quarters of the Society in Calcutta. The movement was welcomed by the Buddhists of Ceylon, Arakan, Burmah Japan, and Siam. It was a movement of an international character with the one idea of rescuing the holy spot from desecration and sacrilege.

Buddhagaya remained as the chief Buddhist Shrine until the place was sacked by the invading Moslem general Bakhtiyar Khilji in 1202 A. C. The inscriptions discovered at Buddhagaya show that the Sinhalese Bhikkhus were in charge of the Shrine in the time of the Pala Kings of Bengal. The Sinhalese King Meghavarmā had caused to be built a magnificent Monastery for the residence of Ceylon Bhikkhus at the holy spot, and this monastery was put in charge of the Sinhalese Bhikkhus. It was from Buddhagaya that the great Emperor Asoka sent the Branch of the Bodhi Tree to Ceylon, which is still flourishing at the sacred city of Anuradhapura, and considered to be the oldest historical Tree in the world. It was from a village near Buddhagaya that the great Buddhaghosa went to Ceylon to write the Commentaries from the original Sinhalese version in Pali. The sacred Collection of the Pali Pitakas was taken to the Island by Asoka's great Son, the Arhat Mahinda, and from Pataliputra went the princess Sanghamitta, the emperor's daughter, to Ceylon, to found the Buddhist Sisterhood. Magadha and Buddhagaya are therefore full of holy associations to the Buddhists of Ceylon. Had not the invading Moslems destroyed the holy Shrine at Buddhagaya, it would have been to-day a place of Buddhist activity.

The earliest Moslems were ardent propagators of the new

creed of Islam. They were imbued with the spirit of the conqueror and they combined religion and politics, just as the ancient Kshatriyas were ordained in their Dharma. Glory and wealth here, and heaven after death. So did Sri Krishna teach to Arjuna in the battlefield of Kurushetra. The religions that suffered at the hands of Moslem invaders were Zoroastrianism, Christianity, Sabianism, Judaism, Buddhism and Brahmanism. In the time of Asoka Buddhist missionaries went as far as Egypt, Syria and even to Macedon. Central Turkestan was a great Buddhist centre at the time of the Muhammedan invasion. The Sinhalese Buddhists daily repeat a gatha wherein Mecca is mentioned as a place where the Buddha visited and imprinted His sacred foot. The Kaba was considered so holy that although the Arabian Prophet ordered the destruction of other idols he did not order the destruction of the sacred Stone, although it was against his new creed to worship any material symbol. The Sabians of Arabia were well known in Ceylon. They were allowed to settle down at Anuradhapura. When Fa-Hian visited Anuradhapura he saw the Sabeen merchants in the sacred city. If we are to trust Alberuni, there were Buddhists in Persia; but they were persecuted and expelled from Persia by one of the Persian Kings. They settled in Balkh, Samarkhand, Bohkara, Bamian which were great Buddhist centres. In this part of the Buddhist world three great civilizations met, and exchanged commodities: Roman, Chinese and Aryan. The country of Gandhara and beyond were full of Buddhists. The buried treasures unearthed in Khotan by Sir Aurel Stein show that Buddhism had been a living religion at one time there. The invasion of these countries by fresh converts to Islam put a stop to all Buddhist activities. The persecuted Buddhist monks fled to China and to India. The country of Gandhara was a flourishing Buddhist kingdom since the time of Asoka. Buddhist missionaries were sent from Pataliputra after the Third Convocation to distant countries. The Ionian countries are mentioned in the programme of missionary activity. Taxila the capital of Gandahara was a

great centre of literary activity even before the time of The Buddha. The king of Kosala when he was crown Prince, the Vesali Princes were educated at the University of Taxila. The great Physician Jivaka of Rajagaha had his medical education at Taxila. The Prince Pukku sati of Gandahara came to meet The Buddha at Rajagaha and became a Bhikkhu. Prince Kappina left his territory and came to receive ordination from Buddha. He was a Gandhara Prince. Between the seventh century of the Christian era to the tenth century Gandhara Buddhism went down before the Moslem Vandals. From the eleventh century Indian Buddhism suffered at the hands of the Moslem invaders. By the beginning of the thirteenth century Buddhism ceased to exist in the Gangetic valley. From the 13th to the end of the 19th century Buddhism had become an exotic to the people of India. They had forgotten all trace of the ancient great religion.

In the Tibetan "Vinaya Pushpamala" the fact is recorded that the great Temple at Buddhagaya was sacked by the Turukkas, and that the Bhikkhus fled to Nepal and Tibet. In the beginning of the 11th century the great Elder, Dipamkara Srijnana went to Tibet to reform Buddhism there. True that the great religion was then losing the love of the Bhikkhus on account of the Tantric innovation, which gave them religion in the garb of sensualizing pleasure. Two causes operated to bring the death of the ennobling Dhamma of the Tathagata: the invasion of India by the Moslems and the introduction of the new religion of Tantric sensualism. The Bhikkhus either fled or were massacred, the rich temples were sacked and burnt, and the masses became converts to Islam. Tantric Mahayana and Vajrayana satisfied the sensual consciousness of the people. The sublime ethics of the Tathagata were forgotten.

Jainism was a forest religion. The ascetics were living in remote places away from the people. Not so Buddhism. It was the people's religion. The great sangaramas were in busy centres where the people lived. It was the religion that was

especially intended for the householder. The Buddha proclaimed the gospel to the Bhikkhus and to the householder. The Noble eightfold Path was both for the Bhikkhu and the householder (gahapati). The fourth and the fifth limbs of the Eightfold Doctrine are sammakammanto and samma ajivo. The first inculcated that the householder should abstain from killing, stealing and sensual indulgence including adultery and liquor; the second inculcated that the householder should abstain from the five unaryan professions, viz., selling animals for slaughter, slavery, selling intoxicating liquor, selling poisons, and selling murderous weapons. This great and noble and popular religion ceased to exist in the land of its birth in the 13th century of the Christian era. The few thousands of Arabs that came to invade India found that conquest and conversion should go together, and politically they succeeded. India lost Buddhism and accepted Islam. The religion of mercy, compassion, tolerance, brotherhood, renunciation, altruistic service was lost to India. The opposite ethics were inculcated with a vengeance. Cow killing, butchery, fanaticism, intolerance unknown in the Buddhist period were introduced to India.

Brahmanism found that there were no real Kshatriyas to challenge the Brahman pretensions. They were left supreme in the field. The sublime ethics of the Tathagata were lost. The Vaishyas and the Sudras alone remained. They were in the Aryan polity by a process of natural selection given the third and fourth places. They never dared to challenge the Brahman supremacy. Kshatriyas had ceased to exist. It was easy sailing. They allowed the Sudras to occupy the throne, who were ordained to worship the Brahman. The present arrangement of the caste system could not be possible had the true Kshatriyas and the ethics of the Tathagata been in existence in India. The Tathagata Dharma repudiates that one caste should be supreme. The great ocean has only one taste, the taste of salt. The Dharma has only one taste, the taste of deliverance. The Ganges, Jumna, and other rivers retain their individuality before they enter the ocean. When they enter the ocean,

the individualized water of each river cannot be separated. So in the Ocean of the Buddha's Doctrine all are one. The pretensions of the Brahman vanish when the Dharma of Buddha appears.

The great work of the Maha Bodhi Society in India is to propagate the Dharma of the Tathagata. It is needed in India to-day very much. The Government is very tolerant. It is founded on the principles of Democracy. The Prime Minister of England is a Welshman, the Governor of Bengal is a Scot, the Viceroy is an Englishman, the Secretary of State for India is a Jew. The era of tolerance has dawned. The Great War has removed from the field of European politics the three chief imperial dynasties of Russia, Prussia, and Austria. Jerusalem has reverted to the Christians after some five hundred years. Arabia, Egypt, Persia, Asia Minor have come under British control. The great two communities in India have entered into a cordiale entente. Everywhere the principle of self-determination is being enunciated. Only the Buddhists have not been able to rescue their holy Shrine at Buddhagaya. It is under a Saivite zemindar, and the holy shrine and the Sacred Bodhi Tree are under paid menials who daily desecrate the sanctuary. The Buddhist pilgrims who visit the Shrine are powerless to stop the desecration. Let us hope that the Government of India and the Government of England and the people of India will show their sympathy with the cherished aspirations of the Buddhists whose one desire is to work for the amelioration of the class of people who are neglected by the caste Brahmans. The Maha Bodhi Society appeal to the good people of India who love righteousness and justice to show by their united will that they wish that the holy Shrine at Buddhagaya, which to the Buddhists is the most hallowed spot on earth, should be placed in their hands. The children alienated from the mother wish to join her, for their mutual happiness.

THE FIRST BUDDHIST VIHARA IN CALCUTTA.

When I arrived in Calcutta in my official capacity as General Secretary of the Maha Bodhi Society in July 1891, I noticed that all other religions had their churches, synagogues, *mandirs*, temples, and no place for Buddhist worship. Thereupon I urged the Buddhists of other lands to help the M. B. S. to establish a place for Buddhist worship. I visited Japan, Siam, Burmah, Arakan, China in the hope of getting help to carry out a Buddhist propaganda. The late king of Siam promised to give us help, and Prince Devavongsa wrote me an autograph letter that the king was pleased to sanction a monthly contribution of Rs. 150. This letter I received in March 1894 at Bangkok. I had an interview with Prince Damrong in Calcutta in 1891, and asked his help to rescue the sacred Temple of Bodhgaya, and the reply was that Buddhism is not brick and mortar, and that we should aim to teach Buddhism. It was a splendid suggestion, but to disseminate the teachings of the Lord in a country where there are no Buddhists, help was needed. The Buddhists of Arakan, Burma and Ceylon came forward to support the Society, and with their help the work in Calcutta was carried on until 1905. The need of a Vihara in Calcutta although repeatedly insisted on the Buddhists yet they did not care to work for the welfare of non-Buddhists. Some Japanese Buddhists thought that the work started by the M. B. S. could only be done by a king like Asoka. Anticipating failure they were not inclined to help at all. For 29 years Japanese Buddhists have abstained from giving any kind of help. The Burmese of the present day do not care to render any kind of help to a foreign propaganda. My old Burmese friends are all dead and gone. But Truth never dies, and the Will to accomplish is a psychological truth. Although Buddhist Asia declined selfishly to give the word of the Lord to the people of India, help came from distant Honolulu in the mid-Pacific. In October 1893 I visited Honolulu, after the closing of the Chicago Congress of Religions. My passage was paid for by

the Congress Committee both ways. I represented the Southern Church of Buddhism at the Congress of Religions. A number of ladies and gentlemen came to see me on board the steamer in the Honolulu harbour. One of them was Mrs. Mary E. Foster. I spoke to them about Buddhism, and never did I then anticipate that Mrs. Foster would become the future patron of the Buddhist Revival in India. Siam has a king and he is the Defender of the Buddhist Faith in Siam. Japan became Buddhist in the seventh century A.C. Burma is full of devout Buddhists, and Ceylon has a Buddhist population, and yet none of the Buddhist nations has thought of the duty of disseminating Buddhism in foreign lands. The missionary spirit in the modern Bhikkhus is dead. The ancient Indian Bhikkhus gave Buddhism to Ceylon, China, Turkestan, Kashmir, Tibet, Burma, Siam, and China gave Buddhism to Korea, and Korea gave Buddhism to Japan. To-day Buddhists alone are dormant in the field of missionary propaganda. The missionary spirit of European Christianity is very much alive since the beginning of the 19th century. India has about 5,000 Christian ministers, China has an equal number. Ceylon, Siam, Japan, Burma, Arakan, are in occupation by the Christian missionary. Ancient Buddhist Bhikkhus civilized the Asiatic countries by giving them the Doctrine of the Buddha. They did not give opium, cocaine, and other poisons and brought destruction to countries visited by them. I had been a student of the Dharma since my youth, and also have been a student of the Bible since my 12th year. I admire the missionary spirit of the European disciples of Jesus and I deplore to see the apathy of the Buddhists. The spirit of compassion, the desire to bring the micchāditti into the illuminating light of the Buddha Dharma is absent to-day in the Buddhist heart. But I made the adhishthāna willing day after day that Buddha should have a place of worship in Calcutta. In 1908 I was able to purchase a house for mission work in Calcutta from the accumulated annual donations sent by Mrs. Foster. I lost my dear Father, the Mudliyar Hevavitarna, in January 1906. Mrs. Foster hearing of the death, sent me a

letter of sympathy, and said that she will be to me a foster parent. Year after year she sent an annual donation of Rs. 3,000. In 1900 I made up my mind that a Preaching hall should be erected on a site in the University Square, Calcutta. I became acquainted with a religious-minded Bengalee in 1914, who at the Buddha's Birthday celebration spoke in most appreciative terms of the Lord Buddha. He was able to help me, and I wrote to him that I should like to purchase a plot of ground in the University Square. He replied saying that there is a plot of ground in College Square, and if I am able to raise Rs. 20,000 he would negotiate to acquire the plot for the Maha-Bodhi Society. I had Rs. 10,000 of my savings deposited in the Bank, and Rs. 9,000 of Mrs. Foster's annual donations. The College Square property was purchased in July 1915. The dream which I had in 1900 was at last fulfilled. I wrote to Mrs. Foster of this purchase and she sent Rs. 15,551 in January 1916. To build a Vihara on the ground was my next desire. The war was in full swing, and everywhere in Buddhist countries money was being raised to help the British. Just at this time the papers reported of the discovery of a Relic of the Buddha in a ruined dagaba at Taxila, modern Rawalpindi by the Archæological Department. On behalf of the Maha Bodhi Society I applied for the Relic. In June 1916 the Government of India through the Government of Bengal informed the M. B. S. that a Relic will be presented if the Society would build a worthy Vihara to house the Relic. The Society accepted the offer. To expect anything from the Buddhists of Siam or Burma or Japan was beyond the bounds of possibility. Appeals to the king of Siam was met with a rebuff. I thereupon sent an appeal to Mrs. Foster to send an annual donation of a £1,000 for four years to build the first Vihara in Calcutta. Graciously she responded, and annually she remitted the donation. The plan of the proposed Vihara was submitted to the Government of Bengal, and the Vihara building is being done under the able supervision of Mr. M. M. Ganguly, B.E., who is giving his services lovingly without any kind of remuneration. The

enlightened Maharaja of Baroda contributed Rs. 5,000 to the Vihara Fund. It is hoped that the Vihara will be completed in May or June next, and the noble-minded Governor of Bengal has kindly consented to preside at the opening ceremony. But for Mrs. Foster Bengal would not have this Vihara.

I believe that she was born to help the Maha Bodhi Society to revive Buddhism in India. Buddhists of Siam, Burma, Japan, Ceylon, China received the religion of the Lord Buddha from India, but they have forgotten their duty to the motherland. Sympathy, compassion, the desire to give the Dhamma to the *micchāditti* is not in their mind. The Lord practised the ten *pāramitas* for four *asankheyya* and a hundred thousand *kalpas*, in order to give the saving Dhamma to the world. But that supreme desire is not in the Buddhist consciousness to-day. I did not pray to a god, but I willed that help should come, and help came not from Asia, but from the little town of Honolulu, in the beautiful island of Oahu in the mid-Pacific. The mysterious way that karma works is only known to the Buddha. Mrs. Foster's name will go into history as the Queen of the Empire of Righteousness. May she live long in perfect health enjoying the highest happiness.

THE ANAGARIKA DHARMAPALA.

DOGMATIC BELIEFS.

The monotheistic idea came to India with full vigour after the triumph of Islam. The God idea made the people fatalists. Whatever happens to man has been ordained by God said the monotheist. Repressive measures were adopted to enforce this idea among the people. A thousand years have passed away since the enforcement of this idea. Europe too, since the time of Constantine had to swallow this dogma through the Roman Church. The monotheistic dogma had kept Europe in utter darkness for nearly 1600 years. With the dawn of science the

idea underwent change among the few thinkers. The French Revolution helped to counteract the evil influence of this pernicious dogma. In the sixth and seventh decade of the nineteenth century scientific thinkers in England like Huxley, Tyndall, Herbert Spencer, Darwin, Mill helped by their writings to show the uselessness of a god who created the world. At one time the English people lived in a state of pagan barbarism. In the seventh century of the Christian era the Roman catholic prelates went to England and converted the king and his nobles. The pagan customs of England were not repealed, the festivals were given papal sanction, the places of worship were converted into Christian churches. After the reformation there were two factions in England, the Protestant and the Catholic. The Protestants gained the ascendancy and the Catholics were persecuted. During the short period of Catholic ascendancy the Protestants were persecuted. British christianity is controlled by the secular political power. The archbishop is appointed by the king. In France there is no connection between the Government and the Roman church. Religion is in the heart, and man is a compound of matter and mind, both of which are changing. To cling to a dogma retards the progress of the human mind. The earth is undergoing change, new species of trees and animals are coming into existence. The megatherium, pterodactyl, dinosaur and other gigantic land animals have once lived on this earth, but they are extinct to-day. Old races disappear, new races come into existence, old religions disappear new religions come into existence. Evolution being the law of nature, dogmas have no place in the economy of nature. He who upholds dogmas and compels others to accept dogmas has no idea of what Truth is. The human mind is creating karma with every volition, and is associated with a world of perceptions and sensations. The conscious mind is capable of infinite progress when led in the right path. Dogmas hinder the progress of the individual. Europe was enveloped in darkness during the period when the church dominated the human mind. Independent thinking was prohibited. The prelates in the Vatican

ruled over the mind. What they knew was enough for the people. The result was Europe was controlled by the thoughts of the few Asiatic Jews who preached a religion that had its birth in the backwash of west Asia. The early Christian Fathers were all of Asiatic origin. Some were natives of Egypt, some were Syrians, some were Asiatic and African Greeks.

Happily for the progress of the world Darwin after long investigation extending a period of nearly 24 years brought out his work on the "Origin of Species". The theological world went mad. They said that Darwin had killed God. The theory of a special creation received a crushing blow. Huxley, Herbert Spencer and Tyndall and Hooker were giants in the intellectual world. Defenders of orthodox theology found that their fortifications had been irrevocably crushed. Rationalism and science and agnosticism had come to stay. Biology, astronomy, geology, paleontology, and the discovery of radium have enriched the laboratories of science in Europe and America to a wonderful degree. Unfortunately science advanced on purely materialistic paths which gave Europe destructive weapons for the annihilation of the body as well as material for the enjoyment of extravagant luxuries. Man became a selfish animal. Dogmas crushed all progress, but materialistic science crushed the altruistic instinct in the human consciousness. Instead of helping the backward races to advance materialistic science helped their destruction. It is the advanced nations that are destroying the individuality of less favoured races. Cocaine is manufactured in Edinburgh, alcoholic spirits are made in Great Britain and exported to the colonies, opium is sold by the British Government to China, and other Asiatic countries. It is not allowed to enter European countries, but the large revenue that the British Government gets from the sale of opium is its excuse to keep up the nefarious trade. Morals have no place in the ethics of commercialism. Sentiments have to be sacrificed when considerations of gold present themselves before the judgment seat of unethical races. Without morality man becomes a degenerate, and acts with the

instincts of a tiger. What is needed for the larger happiness of the world is a religion that emphasises morals and compassion that discards dogmas, and foolish theological beliefs.

The Lord Buddha taught the people of India not to cling to dogmatic beliefs (*ādāna gāhi ditthi patinissaggi*). He enunciated views which are wholesome and healthy and helpful for the spiritual progress of aspiring humanity. The people of India during His time were progressive and truthful. The enlightened races which dominate the world were then in the background of unmoral paganism. They were barbarians living like the Papuans and Bantus of to-day. Not so the races of Ancient India. Philosophers had adumbrated their theories and were proclaiming them to the people. When Buddha appeared there were sixty-two different grades of religious beliefs. He did not want to add another but taught the people how to discover Truth amidst a variety of religious beliefs. He gave the advice to the Kshatriyas of Kālāma that the way to find out truth was by a rationalistic process of analysis. He taught them not to accept theories simply on the strength of tradition, or because it is the authoritative saying of religious leaders, or because it is given by a miracle worker, or because it is in accordance with logic or analogy, or because it is found in the sacred scripture (*pitaka*) of the Buddha. Truth is above dogmas, and the human mind is capable of discovering truth by rational means, and by a life of disinterested purity. Any theory or dogma that produces unhappiness, retarding the progress of rationalistic thinking is to be repudiated. Truth is free to all. No priest or confessor is needed to lead man to heaven. His own good deeds, good words and good thoughts are enough. Let him not destroy nor cause others to destroy, let him not covet others' wealth, let him be free from superstitious beliefs, let him practice humility and shun pride and Truth will then abide with him.

THE MAHA BODHI JOURNAL.

I started the Maha Bodhi Journal under strange circumstances in May 1892. The Bhikkhus who were at Buddhagaya were paid each a monthly allowance, and when some of them left for Burma, there was a saving of Rs. 25 a month, on their account. The idea struck me that I had better spend this sum in publishing a monthly Journal to inform the Buddhist world of the work that I had commenced in India. The first number of the Journal was printed at the Baptist Mission Press in Calcutta. An extract from the Japan Weekly Mail about the work of the missionaries in Japan, which was inserted therein was objected to by the Superintendent of the Press, and I had to go elsewhere to print the second number of the Journal. It was badly printed in a Bengalee press, and the third number was printed at the Caxton Press. The charges were reasonable and the contract was made with them to have the Journal printed in their press. From 1892 July to 1904 the Journal was printed at the Caxton Press. From 1906 January the Journal was printed at the Maha Bodhi Press, Colombo, until now ; but as there are signs of a Buddhist Revival in Bengal, I thought it would be better to have the Journal issued from Calcutta. From this number the Journal will be issued from Calcutta.

For the first time the people of Bengal will have a beautiful Vihara in Calcutta, and a regular missionary propaganda of the noble Religion of the Lord Buddha will commence from this year. For the first time there is going to be a reform in the Government of India. The people are to be given a share in the Government of their country. It is time that the people should hear of the Compassionate Lord, who 2500 years ago, left His kingdom to work for the happiness of the people of this blessed land. For 45 years He travelled preaching the Good Law to the poor and the rich, the high and low.

I hope that encouragement will come from all parts of India and Burma, to vigorously push on the great work of the Blessed One. The millions of non-Brahmans will find in Buddhism just

the religion they need. It is democratic, it ignores the supremacy of one caste over another, its authority is Truth, not caste. Love, Compassion, Brotherhood, Altruistic Service, Wisdom, Right Knowledge, Renunciation are the ethical principles that the Blessed One inculcated to act upon which would bring happiness to all, not to a single community. Exclusiveness, separateness, racial pride, isolation, fanaticism, bigotry have been a stumbling block preventing the growth of the spirit of love and communalism among the teeming millions. The Buddha is the Great Unifier of different peoples.

The Maha Bodhi Journal was never paying its way. It always had to be provided for by private contributions. The Maha Bodhi Press at Colombo was the gift of Mrs. Foster of Honolulu. In Calcutta having no press of our own we have to pay to print the Journal a certain sum monthly. The number of paying subscribers of the Journal is very small. Before the war when the price of paper was low about a thousand copies of the Journal were printed, and over 300 copies were sent free to distant lands. We have no subscribers in China, Siam and Japan. We trust that the Buddhists of distant countries would come forward to help the Maha Bodhi Society to carry on an active propaganda in India, in England, and in the United States of America. Buddhism being a democratic Religion is most suited to the growing spirit of the times. Subscription per annum for India, Burma and Ceylon Rs. 2. Other countries Rs. 3.

On hearing from friends the Journal will be sent by V.P.P. Communications should be sent to the Manager of the Maha Bodhi Journal, 46, Beniapukur Lane, Calcutta, India.

THE NECESSITY OF A BUDDHIST PROPAGANDA.

Since the first decade of the nineteenth century India and the Buddhist countries came to hear of the religion of Jesus, especially through British missionaries. The imperialistic spirit in the British consciousness had not then been born. Materialistic science had begun to make progress. The Suez canal had not yet been opened. There was not much competition between the nations of Europe. Industrial rivalry was not then born. Steam, gas, electric telegraph, and electricity, the expansion of the science of hygiene, sanitation, opened up new avenues hitherto closed. The discovery of the laws of evolution by Darwin and their application to solve cosmic problems gave an impetus for material development. Man became a conscious animal without a spiritual future. The materialistic religion of Semitic nomads which was introduced into Europe by the Jewish peasants had neither a philosophy nor science, but it was accepted by the helots of ancient Rome, and from Rome it spread among the barbarian tribes of west and middle Europe. The Catholic church was built on the decadent foundations of effete Roman imperialism. The church became a politico-spiritual institution. The dogmatics of the early church fathers of Alexandria, Carthage, Syria became the spiritual pabulum of the Latin converts to ecclesiasticism. Progress was arrested and mental stagnation came. This state of things lasted in Europe from the third century to the time of the French Revolution. But the mental aberrations of the early church fathers prevented them from advancing in the path of modern scientific progress. A genuine kind of philosophy came into existence with Kant. Kant, Hegel, Fichte, Schopenhauer, von Hartmann and other were German philosophers. In France Voltaire and Jean Jacques Rousseau were opposed to christianity and monarchical despotism. In England Hume, Locke, Mill, Berkeley by their writings introduced the spirit of scepticism and idealism. From the early stages of Arabian semitic barbarism the people of Europe

gradually progressed and light came to them after the acceptance of the grand law of cosmic evolution. The petty Horeb deity discovered by the cattle keeper in the back part of the wilderness lost his terribleness and was transformed into a God of love. The theory of an eternal hell was found to be false. The Semitic traditions were found to be a worthless copy of Babylonian, Assyrian, Egyptian, Persian traditions. The myths of west Asia became the foundations of European belief and with pertinacious tenacity they clung to them not having anything better.

The people in Europe came to hear of our holy religion for the first time through two sources ; missionary and oriental scholarship. The missionary Spence Hardy who studied Sinhalese to translate Buddhist works into English was the first to give a distorted view of our holy Doctrine to the people of England. Brian Houghton Hodgson, the British resident in Nepal, was able to collect Sanskrit Buddhist texts from the native scholars of that country, which he presented to the libraries of Paris, Calcutta and London. In Paris Burnouf having studied the texts wrote a work called the Lotus of the Good Law. Spence Hardy popularized Ceylon Buddhism. At the time European thinkers were making every effort to systematise a materialistic philosophy freed from the theological dogmas. The materialistic school found in the translations of Buddhist works a repudiation of the idea of creator and soul. The two fundamental strongholds of dogmatic theology are god and soul. Here is a religion that denies them both. Then disinterested scholars began to study the original texts in Pali. The missionaries who were in the field as preachers went into the background and scholars began to lecture and write on the God Law. The most indefatigable among them is Dr. Rhys Davids. Since 1880 he had been a great worker, having translated the Questions of King Milinda, Dialogues of Buddha, Buddhist Suttas. His wife, Mrs. Caroline Rhys Davids, has translated from Pali into English the Dhammasangani, Theragāthā, Therīgāthā, the first portion of the Samyutta Nikāya

along with Suriyagoda Sumangala Thero, The Abhidhamma-sangaha and Katāvatthu with the help of the Burmese scholar, Shwe Zan Aung. The late Charles Henry Warren of Boston brought out a splendid work under the title of Buddhism in Translations; the late Dr. Paul Carus did noble work for our holy Religion by his popular works, such as the Gospel of Buddha, Dharma, Karma, Nirvana, and Amitabha. No European did greater service for our holy Religion than Dr. Carus. He died in February last. The late Sir Edwin Arnold by his epic the Light of Asia introduced the sublime and incomparable life of our Lord to the people of the English speaking countries. These scholars have done good service to our holy Religion. The Buddhists are ever grateful to them. But there are also men in Europe who are Jesuits with a little knowledge of Sanskrit, trying their best to distort the holy Doctrine and mislead thousands of seekers after truth. To this category belongs Dr. Hermann Oldenburg, Prof. L. de la Vallee Poussin, Prof Hopkins, Mr. R. W. Frazer and Mr. K. Saunders.

Buddhism is a religion that could never be properly grasped by mere scholarship alone. The vyanjana and artha are two things in the Dhamma. A Bhikkhu may know the whole of the three Pitakas and yet he may have failed to understand the artha thereof. It is a religion that requires the utmost devout application to the psychological ethics and illuminating wisdom known as Jhana. People living a materialistic, sensual life can never grasp its inner meaning. In the Dantabhumi sutta, Majjhima nikaya, uparipannasaka, Prince Jayasena of Rajagaha, met a Bhikkhu by the name of Aggivessana, and questioned him about the methods of mental concentration. The Bhikkhu answered and said that the Prince might not be able to understand the process even if it was explained to him. The Prince was persistent, and the Bhikkhu began to expound the method. The Prince expressed his scepticism and said that such a thing cannot be. The Bhikkhu came to the Blessed One and reported the conversation, and the Buddha said that the Doctrine can be seen, perceived, realized only by such as are living the life

of nekkhamma (renunciation from sensual pleasure). The Prince Jayasena living in pleasure, absorbed in pleasure, immersed in pleasure, intoxicated by pleasure that he should understand the inner mystic doctrine of conscious concentration, such a thing can not be, said our Buddha.

Prof. L. de la Vallee Poussin has contributed an article on Nirvana to the Encyclopaedia of Religion and Ethics, full of inaccuracies. He can no more explain the complex psychological aspect of Nirvana than Prince Jayasena. But what is to be done when they are bent in deliberately destroying truth. You cannot expect a philosophical discourse on the ethics of benevolence from a savage hunter. The noble doctrine has to be expounded to aliens by well trained, educated holy Bhikkhus, learned in the English language. Competent scholarly Bhikkhus with a knowledge of English are needed to-day. One Bhikkhu, the learned Thera Suriyagoda Suman-gala, Vice Principal of the Pali Oriental College, Ratmalana, is now in the Manchester College, Oxford, studying European philosophy. Perhaps in a few years he would be able to write a monograph on the exalted subject of Nibbana. It is a subject that belongs to the ineffable domain. It belongs to the Abyakata realm, where speech does not enter.

SWAMI VIVEKANANDA AND BUDDHISM.

At the Congress of Religions held at Chicago, United States of America, in September 1893, the Buddhists were given the opportunity to hold a special Conference, in the evening of the 26th, and the Anagarika Dharmapala invited members of other religious bodies to take part in the Conference, and he asked the late Dr. Momerie of London to take the chair, which he did. He also asked Swami Vivekananda who was present at the meeting to criticise from the Hindu standpoint Buddhism; and the latter said :—

I am not a Buddhist, as you have heard, and yet I am. If China, or Japan, or Ceylon follow the teachings of the Great Master, India worships Him as God incarnate on earth. You have just now heard that I am going to criticise Buddhism, but by that I wish you to understand only this. Far be it from me to criticise him whom I worship as God incarnate on earth. But our views about Buddha are that he was not understood properly by His disciples. The relation between Hinduism (by Hinduism I mean the religion of the Vedas) and what is called Buddhism at the present day, is nearly the same as between Judaism and Christianity. Jesus Christ was a Jew, and Shakya Muni was a Hindu. The Jews rejected Jesus Christ, nay, crucified Him, and the Hindus have accepted Shakya Muni as God and worship Him. But the real difference that we Hindus want to show between modern Buddhism and what we should understand as the teachings of Lord Buddha, lies principally in this: Shakya Muni came to preach nothing new. He also like Jesus, came to fulfil and not to destroy. Only in the case of Jesus, it was the old people, the Jews, who did not understand him, while in the case of Buddha, it was his own followers who did not realise the import of his teachings. As the Jew did not understand the fulfilment of the Old Testament, so the Buddhists did not understand the fulfilment of the truths of the Hindu religion. Again I repeat, Shakya Muni came not to destroy, but he was the fulfilment, the logical development of the religion of the Hindus.

The religion of the Hindus is divided into two parts, the ceremonial and the spiritual; the spiritual portion is specially studied by the monks.

In that there is no caste. A man from the highest caste and a man from the lowest may become a monk in India and the two castes become equal. In religion there is no caste; caste is simply a social institution. Shakya Muni himself was a monk, and it was his glory that he had the largeheartedness to bring out the truths from the hidden Vedas and throw them broadcast all over the world. He was the first being in the world who

brought missionarising into practice—nay he was the first to conceive the idea of proselytizing.

The great glory of the Master lay in his wonderful sympathy for everybody, especially for the ignorant and the poor. Some of his disciples were Brahmanas. When Buddha was teaching, Sanskrit was no more the spoken language in India. It was then only in the books of the learned. Some of Buddha's Brahmana disciples wanted to translate his teachings into Sanskrit, but he distinctly told them, "I am for the poor, for the people ; let me speak in the tongue of the people." And so to this day the great bulk of his teachings are in the vernacular of that day in India.

Whatever may be the position of Philosophy, whatever may be the position of Metaphysics, so long as there is such a thing as death in the world, so long as there is such a thing as weakness in the human heart, so long as there is a cry going out of the heart of man in his very weakness there shall be a faith in God.

On the philosophic side the disciples of the Great Master dashed themselves against the eternal rocks of the Vedas and could crush them, and on the other side they took away from the nation that eternal God to which every one, man or woman, cling so fondly. But at the same time Brahmanism lost something of that reforming zeal, that wonderful sympathy and charity for everybody, that wonderful leaven which Buddhism brought into the masses and which rendered Indian society so great that a Greek historian who wrote about India of that time was led to say that no Hindu was known to tell an untruth and no Hindu woman was known to be unchaste.

Hinduism cannot live without Buddhism, nor Buddhism without Hinduism. Then realise what the separation has shown to us, that the Buddhists cannot stand without the brain and philosophy of the Brahmanas, nor the Brahmana without the heart of the Buddhist. This separation between the Buddhists and the Brahmanas is the cause of the downfall of India. That is why India is populated by three hundred millions of beg

gars, and that is why India has been the slave of conquerors for the last thousand years. Let us then join the wonderful intellect of the Brahmana with the heart, the noble soul, the wonderful humanising power of the Great Master." Vol. I. pp. 18-20. Complete Works of Swami Vivekananda.

Swami Vivekananda in his lecture on Karma Yoga says of the Buddha :—

Let me tell you in conclusion a few words about one man who actually carried this teaching of Karma-Yoga into practice. That man is Buddha. He is the one man who ever carried this into perfect practice. All the prophets of the world, except Buddha, had external motives to move them to unselfish action. The prophets of the world, with this single exception, may be divided into two sets, one set holding that they are incarnations of God come down on earth, and other holding that they are only messengers from God ; and both draw their impetus for work from out side, expect reward from outside, however highly spiritual may be the language they use. But Buddha is the only prophet who said, "I don't care to know your various theories about God. What is the use of discussing all the subtle doctrines about the soul? Do good and be good. And this will take you to freedom and to whatever truth there is." He was, in the conduct of his life, absolutely without personal motives ; and what man worked more than he? Show me in history one character who has soared so high above all. The whole human race has produced but one such character ; such high philosophy ; such wide sympathy. This great philosopher, preaching the highest philosophy, yet had the deepest sympathy for the lowest of animals and never put forth any claims for himself. He is the ideal Karma-Yogi, acting entirely without motive, and the history of humanity shows him to have been the greatest man ever born ; beyond compare the greatest combination of heart and brain that ever existed, the greatest soul-power that has ever been manifested. He is the first great reformer the world has seen. He was the first who dared to say, "Believe not because some old manuscripts are produced,

believe not because it is your national belief, because you have been made to believe it from your childhood ; but reason it all out, and after you have analysed it, then if you find that it will do good to one and all, believe it, live up to it, and help others to live up to it. He works best who works without any motive, neither for money, nor for fame, nor for anything else ; and when a man can do that, he will be a Buddha, out of him will come the power to work in such manner as will transform the world. This man represents the very highest ideal of Karma-Yoga." Vol. I, Swami Vivekananda's Works pp. 135, 136.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXVIII.	MAR.—JUNE.	2463 B. E. 1920 A. C.	Nos. 3—6.
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ABHIDHAMMA PSYCHOLOGY.

The Abhidhamma Psychology is an extremely interesting study. Unfortunately it is a hidden science, known only to the few scholars who know Pali. In Burma the science is studied by a larger number of Bhikkhus than in Ceylon. In Ceylon the Bhikkhus who know Pali are still in the minority, the larger number do not study Pali, and are contented with the Sinhalese literature on the Dhamma. The Ceylon Bhikkhus are not inclined for serious research work. Very few really care to study the deeper problems of the Abhidhamma. The so-called Pali scholars dabble in Sanskrit more than in Pali, and their scholarship is confined to revising the proofs of printed editions of ancient Pali works. Originality is not to be found in the Bhikkhu consciousness of Ceylon. Petty squabbles about robing, caste differentiations, and Vinaya interpretations occupy the time of the so-called leaders of the Nikāyas in Ceylon. The Pali Colleges

in the island have not yet produced a research scholar and the education imparted is of the elementary kind. In the ancient days the Ceylon Theras were known for their very wide learning. But now very few care to follow the Light of Wisdom that was born 2,500 years ago at the Holy Seat at Bodhimanda. The few Bhikkhus who know Pali instead of making an effort to enter the penetralia of the Human Mind, spend their time uselessly in trying to make themselves clever in Sanskrit prosody and in the translations of Kalidāsa's Kumārasambhava. Admission into the council of the Oriental Society as a member is the ideal of the young Ceylon Bhikkhu. The whole world is waiting to know of something useful, great and beneficent for the welfare of suffering Humanity. The ambrosia that the Supreme Teacher gave as a remedy for the suffering world lies hidden in the Abhidhamma. Oh for a learned scholar in the holy Science who would give the key to open the portals of the human mind. The destructive tendencies of the untrained mind can be checked by going through a course of studies in the wonderful science revealed in the books of the Abhidhamma. The infinite potentialities of the Mind of Man are unknown to the promulgators of animistic monotheism and savage polytheism. The Nihilistic iconoclasts of the materialistic school of modern science, like the ancient Cretans know only the revelations of the belly. They pander to the sensual tastes of the five senses, and modern science is only an aid to accentuate the sexual desires of the human being. The youth of man is destroyed in the vain attempt to secure happiness by appealing to eye, ear, nose, tongue, and the limbs of the body. To please the eye the Parisian fashion-maker is at work, and he is studying the foolish mind of the woman to satisfy her abnormal tastes in dress. Corsets, hats, gowns, and a hundred other things are made to cover the skin of the body. The ear is satisfied by music, songs, rehearsals ; the cinema, the theatre, the prize fighting scenes, horse races, military tournaments, nude pictures, are got up to give satisfaction to the eye ; perfumes, fragrances, scented soaps, are prepared to bring joy to

the nasal organ ; spirits, sparkling wines, champagnes, narcotic drugs, flesh and fish of all kinds are prepared to satisfy the taste which is located in the tongue. These five sense organs constitute the world of the civilized. The poor are starving, without food, they go halfnaked with no cloth to cover their backs ; they have no cinemas, theatres, sweet music to satisfy their eye and their ear ; and they live in mud huts to protect their bodies from rain, and sun. Alcoholism, bestialism, sexualism, mammonism, nihilism, materialism, militarism, are the representative cults in the so-called civilization of the West. The Mind is neglected absolutely. Mind can only be satisfied with non-material food because the Mind itself is arupa, without body and can live outside the range of matter. The more material luxuries are provided the more the sensual mind is unsatisfied and thirsts more for further enjoyments. Mind consciousness is centred on the body, and the possessor of it becomes a maniac, and thinks nothing else except his own self. In this wise is brutality born. Kindness, mercy, the desire to abstain from sensual pleasures and to sacrifice his petty self to do a little good to the starving poor, and to give life to the animals by saving them from the butcher's knife, never enter the sensual consciousness. Its field of activity (gocara-bhumi) is limited to the Kāma world.

The only Teacher who entered the sanctuary of Consciousness to explore its infinite potentialities is the young Prince Siddhartha of Kapilavastu. He is the only One on earth who made the renunciation to discover the secrets of the human Consciousness. Other religious teachers were starving beggars, with no food to eat, with no place to live, with no clothes to put on their backs. They exploited man for their own gain. The church as it is called where the priest robs the resources of man's intellect, making him an intellectual bankrupt, is the asylum of psychological insanity. It is the place where the insane meet, to eat the stale food of irrationality. The individual who is ignorant of psychological science is like the insane. He fights, quarrels, cries, laughs, scolds, use indecent language,

kills, destroys, shows rudeness, and does other foolish things in the same manner as the insane. Militarism and priestcraft are responsible for the unhappiness of the world. In the ancient days in India when God came in the form of Fish, or Tortoise, or Dwarf, or a Demon to destroy the wickedness of the world, the Puranas say that military caste was all powerful, and to destroy its power the God took birth as a half caste Brahman, having a brahman father and Kshatriya mother. This half-caste God it is said destroyed the military caste altogether. Then came the time for the priest who became all powerful. What did he do? There was no military caste to overthrow his power, and he began to teach that the duty of man is to make money and to be his servant. He patronised the money making class, and tyrannized over the labouring class. India was full of wealth and the masses were serfs. The priest lives on the fat of the land, tells that the soul of the layman is in his hands, which could be sent to an eternal hell, or an eternal heaven, and that only by obedience to his will that salvation could be obtained. The money making man makes up his mind to earn wealth, and wins the good will of the priest by giving him money to celebrate ritualistic ceremonies and hold masses for the dead. It is the soul that has to be saved from an eternal hell. The key of heaven is in the hand of the priest. The rich has to pay him to live in a palace, to eat flesh and fish, to drink costly wines, to dress gorgeous vestments, to ride in well finished carriages, and after death the rich man's son has to pay the priest for the liberation of the dead man's soul, and the wheel of psychological enslavement continues to revolve from generation to generation till some catastrophe takes place in the form of a revolution which breaks out among the neglected masses. India and Europe are in the same boat. India suffers from the tyranny of an ignorant selfish priesthood, which keeps the masses in a state of stagnation and ignorance. Europe is suffering from the evil effects of aristocratic militarism. The priest class and military aristocracy are both ignorant of the great and marvellous science of

psychology which unlocks the infinite potentialities of the Human Mind. Mind by its own nature is supreme, it has no one to dominate over its own power. This is the secret that was discovered by the HOLY ONE, the Supreme Lord, the all-wise Teacher of Gods and men. To learn this science is to know the secrets of the Universe and the supremeness of the Individual Mind. The more this science is learnt man will begat love to his fellow man, and his heart will become so large that he will be like the merciful God who loveth all creatures. The supreme enjoyment in knowing the secrets of the Universe is truly realistic, and the material pleasures become like dead men's clothes. The consciousness in perfect freedom soars into the realms of the infinite, and lives in eternal delight. No god, or priest is able to stop the mind from having its conscious freedom. The muddleheaded, half insane, idiotic representatives of a bloated priesthood can no more stop the flights of the Mind than it could stop the flights of the eagle that has its habitation in a mountain crag. Ignorance, erroneous beliefs, egoism, sensualism are the several causes that retard the individual mind from regaining its own freedom.

Neither the priest, nor the despotic monarch, nor an animistic god can stop the Mind from thinking. The Mind is born free, but later associations impurify it and then it goeth astray. The present day unrests, the internecine wars, the conflict between Capital and Labour are all due to the Egoistic selfishness and the grasping desire of Man. If he could learn contentment and learn the secret of coming into possession of the great gem of Eternal Peace, the great load on his back he will let go, which he is now carrying through ignorance. The psychology of the Abhidhamma is in the custody of the Pali scholars of Burma, but they are ignorant of English and other European languages, and therefore they can give no help to the suffering people in those lands. The monster of Egoism and Covetousness is eating up the European heart and the only way to destroy this dragon is by the Wisdom of the Great and Holy Teacher, the Buddha SAKYAMUNI, which is imbedded in

the Books of the Abhidhamma. Like the Sun light that drives out darkness and the mists, so will this Eternal Light that illumines the individual Mind bring happiness and joyous peace to the suffering world.

HINAYANA AND MAHAYANA BUDDHISM.

Professor Bunzaburo Matsumoto, LITT. D., has contributed an article on the above subject to the *Kyoto Chugai Nippo* of July 27, 1919, wherein he says "no one has been able to assert when the terms *Hinayāna* and *Mahayana* came into use in a rival sense. But however this distinction has resulted on the part of *Hinayāna* Buddhists in the fact that in later days they have clung to formalities of Buddha's teachings and became almost unable to make any remarkable development in the doctrine, or to satisfy the theoretical demands of the civilized world of to-day, and they must then be called ignorant people who do not know the existence of natural law of the evolution of religions."

There is no authority to say that *Hinayāna* Buddhism is confined to Ceylon, Burma and Siam, and that *Mahayāna* Buddhism is to be found in Japan, China, Korea and other northern countries. If progress is the characteristic of *Mahayāna* Buddhism we fail to see any kind of progress in the countries where it prevails. The Buddhists of China, Japan and Korea show no signs of activity in their devotion to Buddhism. No Buddhist missionaries go from these countries to preach the faith to people of non-Buddhist lands. The Buddhism of Korea exists in a decadent form. Christianity is making headway in the land. The Japanese Buddhists make no effort to enlighten their less enlightened brethren in the path of progress. Activity of the Japanese Buddhists is confined to their own sect. No missionaries have gone to Europe to preach the *Mahayana* form of Buddhism. Chinese Buddhism exists in a state of

stagnation. There is no activity of a larger kind. Activity consists in perhaps building a local temple or printing a few Buddhist volumes in Chinese character. The world is not benefited by either Schools of Buddhists. The fact of the matter is the Buddhists have forgotten the holy teachings of the Supreme Tathāgata. They do not make a systematic study of the Holy Doctrine. In the Colleges there are no research scholars, no enthusiasm is visible in any Buddhist country, that burning desire, that spirit of compassionateness which was exhibited by the immediate Disciples of the Holy Lord has gone out of existence. Representatives of Buddhism in Ceylon, Burmah, Japan, China, Korea, Siam live in their own cocoons, self-centred, selfish, conceited of their own greatness, and doing nothing except talk to the village folk who visit the temples. Siam Buddhism is simply a corpse, showing no energy whatsoever. In Burma Buddhism is rapidly declining. The President of the Theosophical Society in Mandalay in his presidential address said that when the Thathana disappears Theosophy appears, when the thathana appears Theosophy disappears, thereby asserting the fact of the gradual decline of the Religion in that once famous land of charity. To-day the Law of Buddha has no enthusiastic followers in any land. Buddhism exists by the power of its own ancient vitality. No modern Buddhist care to know the intricate, recondite law of the cosmic progress as enunciated by the Holy Lord. There is no desire in the Buddhist consciousness to give the Holy Law to those who are ignorant of it. The reason is neither the monks nor the laymen have a living faith in the Divine Doctrine which the Holy One preached to both gods and men. The Pali Dhamma belongs to no one school. The three Pitakas contain the original teachings of the Holy One. The Pali commentaries and the texts in their completeness are not studied critically. There is no spirit of activity which was shown by the early Bhikkhus who went to distant countries to preach the Law. In those early days of compassionate activity the self-sacrificing Bhikkhus did not make any kind of differentiation

between Mahayana and Hinayana. They preached the Holy Dhamma of the Supreme Teacher of gods and men.

Instead of compassion and loving kindness as shown in the life of the Holy Lord and His early Bhikkhus, what do we see in the modern Bhikkhu? Selfishness, pride, covetousness and general ignorance. They live in their own country like frogs in the well, satisfying not even their own countrymen by their active life. The laymen are ignorant, and the monks do not make the effort to enlighten them, simply because the monks themselves are unlearned in psychology of the Divine Law. The monks repeat the phrases like parrots, but show no right comprehension of the inner spirit. The byanjana they know but not the artha. A person may know the whole of the Three Pitaka and yet may be far away from comprehending the artha, the real spiritual meaning of the Dhamma.

Hwen Chang the great Chinese pilgrim scholar in the Record of the Western World had written that the Buddhism of Ceylon, the Sthaviravāda, belonged to the Mahayana form of Buddhism. He had heard of the state of the religion in Ceylon from certain Bhikkhus who had come from that country to Kanchipura, where the great Chinese Bhikkhu was staying. The Oriental scholars in Europe to-day read the texts both in Pali, and Sanskrit, and they deduce their conclusions from their philological knowledge, which of course are contrary to the spirit of the Lord's teachings. They are more or less prejudiced by their early Christian training. From the Semitic associations the European scholar cannot get out. For nearly eight centuries European theologians have been nurtured in west Asiatic Semitic traditions. At the bottom you will find the European scholar a thorough going Semitic. The Bible is an Arabian Semitic production. You scratch the Christian and you find a Semitic Jew. Trained in the dogmatic Semiticism they are prejudiced against the psychological teachings of the Aryan Teacher. To them the Horeb God is I am that I am, and Buddhism is brought under the category of either atheism or pessimism or agnosticism. Certain Asiatics who had received

a western training, and had no association with the native Buddhist scholars of either Burma or Ceylon in order to make a name among Western scholars interpret Buddhism each in his own way, not according to the spirit of the Holy Dhamma.

Even at the time of our Lord wandering ascetics who came to discuss with Him, like Potthapāda and Vacchagotta failed to understand the spirit of the Dhamma. They tried to understand from their own standpoint, and the Great Teacher had to tell them that having had their training in another school of training, sitting at the feet of other teachers, did not understand the Dhamma. The training of the body and the mind has to be done according to the middle path. Men engaged in business, with their wives and children, and troubled by domestic anxieties are not fit to interpret the psychological teachings of the Tathāgata. This must be clearly understood by the western as well as the Asiatic scholar, who makes an effort to interpret the Dhamma. Only pure Brahmacharis, who follow the vinaya rules and practise Jhāna can rightly interpret the Holy Law. If their mind is working in other directions, they become influenced by the exterior suggestions. Their thoughts must be asankhārika somanassañāna sampayutta to correctly comprehend the holy Doctrine. Pessimism has no place in the Dhamma. Neither can a person under the influence of patigha, māna and lobha and moha citta understand the Dhamma. Judged by the psychological methods of the Abhidhamma no European scholar will be able to understand the spirit of the Dhamma. And no Asiatic scholar with his thoughts tinged with worldly gain and fame can either be declared competent to interpret the Dhamma to non-Buddhists. The interpreter of the Holy Law to the non-Buddhist world must be trained according to the ways set forth by the Great Teacher. Fame, gain, love of sensual pleasure, theological biases are fogs that mar the clarity of vision in the domain of Truth. Those who are under one of the four upādānas can never understand the lokottara Dhamma. The Dhamma cakku is the eye of truth which came to the listener of the Tathāgata's

Dhamma when he was able to understand the law of evolution and dissolution in its fulness. The Dhamma that our Lord preached to the Aryan people of India is threefold in its nature. It is a Hinayāna, Madhyamayāna and a Mahayāna. It is a Brahmayāna and a Dharmayāna, as well as a Dhyānayoga and a Dharmayoga. It is also an ekāyanamagga. It is a Brahmājāla, dīttijāla, ātmajāla, and an anuttara sangāma vijaya.

THE ANATMA DOCTRINE OF THE TATHAGATA.

All religions both post Buddhistic and pre-Buddhistic posit that man was created by a supernatural Creator and that there is a soul in man which could be sent either to hell or heaven according to the sweet will of the Creator. The promulgators of this idea were ignorant of natural philosophy and psychology, neither had they any idea of the vastness of the universe, with an equally infinite space full of ether. The discoverers of this idea were born in an age when the people were still backward. The monotheistic idea is suited to an animistic people worshipping totems. The barbarous tribes of Africa, the savages of Nicobars islands, the Papuans of to-day still foster the belief in a creator. There is not much philosophy in these people. The Semitic Arabs and the Bedouin nomads of west Asia were not guided either by philosophy or by a civilized code of ethical laws. They lived by plunder. The settled civilizations are to be found to-day in China and Japan. India had a civilization before the Islamic invasion; but it went through a destructive stage during the period of Islamic supremacy. The Chinese do not believe in a creator, nor do they believe in an eternal soul inhabiting the body of man. They have no word in their language to express the idea of a creator. The Japanese, Siamese, Burmese, Sinhalese, Tibetans, Arakanese, never think of a creator or of a permanent soul. The people of India in the ancient days were not confined to one form of

religious belief. Brahmans, Sramanas and Pandits of the Gangetic Valley were speculative in their metaphysics. The caste differentiation kept the people socially busy. It is a peculiarity of the human mind that it has not the capacity unless by training to concentrate on any subject. The differentiating speculative metaphysics engaged the attention of a very few sectarians. The majority of the vast population did not seriously think of religion. They did their social duties and showed hospitality to strangers, practised truthfulness, and listened to the discourses of wandering religious teachers, and analysed their ethics. This was the condition of the religious atmosphere of ancient India when the Blessed One began His mission. Intolerance, religious persecution for the first time appeared in India after the Islamic invasion. This is natural. India had a variety of religious beliefs. The people had a belief that doing good was productive of good effects. They had an ancient tradition that the world was not created but that it had gone through phases of destructions and reconstructions in an ascending and descending scale and that time was to be measured by yugas not by thousands. They had heard that in the Satya yuga people were less sinful, and that they had no caste distinctions, but with the moral deterioration of society, ethics came to be the standard of differentiation. Those who gave themselves entirely to study, and philosophical thinking and to upright conduct were considered as deserving of homage. They left their domestic duties and went to the forest for deep study. They lived on fruits and roots and drank the water of the stream, and cultivated their inner consciousness. They became mystics and were able to transcend the realm of matter. They discovered the secrets of ether, and by pure living and chastity they were able to do things which the ordinary people could not do. The Kshatriyas were it is said the first to discover the secrets of the inner doctrine. The Brahmans learnt from them. The Brahmans had their mantras which were their monopoly. The highest aspiration of the Brahman in the ancient days was to be born in the Brahmaloka.

To discover any great cosmic truth it was usual for the thinkers to retire into the forest. The ancient method of the householder of the higher caste was to initiate the child when young to lead a pure Brahmachari life under a guru, when he was inculcated the ethical rules of chastity and truthfulness. The life of hardship, of self-sacrifice chastened them to develop their inner faculties. After having experienced the life of Brahmachariya the student was expected to enter the married life, and enjoy the pleasures of a family man, and then after seeing the children educated, he retired into the forest to solve the deeper problems of the after life. Having mastered the metaphysics, then he was to leave the forest life and take to the wandering life of the Bhikkhu, which was the highest. All social fetters were destroyed, and no human law of domestic sociology could bind him. The king had no power over him. The many Upanishads reveal the fact that the author of one contradicted the speculations of the other. No two Upanishads agree. The definitions of words in the Upanishads of the ancient commentary underwent change in the time of Sankara who gave new meanings to the words different from the accepted definitions. Sankara is called a hidden Buddhist, naturally because the meanings that he gave to the old words were tinged with the Buddhist perfume. The interpretation of Sankara therefore is forced. To get at the ancient thought of the Upanishad metaphysic one should refrain from consulting the commentary of Sankara. Then we shall be able to arrive at the primitive thought of ancient thinkers. In ancient days the Kshatriya taught the Brahman, then there was no pride of caste, and the only qualification needed was truthfulness. Sankara, the son of an unmarried maid, born in Kerala, out-casted by his people came to North India and learnt the philosophy of the Buddhists, and poured new wine into old bottles. Result was that the bottles burst, the students who went under his teaching formed themselves into bands and started a crusade against existing conditions. In the seventh century the most powerful emperor was Harsha, a very devout

Buddhist. In the beginning of the eleventh century the Chief Abbot of the Vikramasila monastery at the invitation of the King of Tibet went to that country to reform the Tibetan form of Buddhism. The inscription found under rubbish at the ruined monastery of Jetavana, at Sravasti, modern Balrampur, the most sacred of the monasteries, where the Lord spent 25 years of His missionary life, shows that in the 13th century of the Christian era there were Bhikkhus living there.

What did the Lord teach as a special doctrine which was not in the ancient religion of the Indian people. The Bodhisat as Sumedha four asankheyya kalpas ago was born in the Brahman class, he was an ascetic of the Brahman philosophy. Hearing the doctrine of universal salvation and of a universal saviour, Sumedha accepted the Buddha Dīpamkara as his Teacher and received initiation of the Buddhata at His hands. Since that memorable day, the Bodhisat rejected individual salvation and fulfilled the ten pāramitas to become the all perfect Buddha. In ancient Indian eschatology there is the moral code whose fulfilment gives the desired ideal in the case of each individual. The lowest kind of celestial pleasure are to be found in the realm of the four Maharajas, above them is the office of Sakra or Indra, then above him are the gods of Yāma, Tusita, Nirmānarati, and Paranirmita vasavartī, above them are the Brahma god of the ābhassara Brahmaloḥa, and the higher Brahmas of the superior Brahmloḥas, then there are the Suddhāvāsa Gods who are Gods of Love, actively engaged in helping humanity in the fulfilment of the ideals of altruistic service. Above them are the unpersonal gods who live in perfect consciousness for 84,000 kalpas. This circle of divinities are still within the bonds of Samsāra, excepting the Suddhāvāsa Gods who pass away to the infinite condition of Nirvāṇa. Brahman philosophy, Deva philosophy, Rishi philosophy, are common to India at all times. The Buddha philosophy is a rare blossom of the Tree of Aryan knowledge. When Buddha appears He teaches the Doctrine not heard of before (assutavata), viz., the Anattā psychology. From the

Buddha standpoint (Samsāra) cosmic evolution is unending. Within the circle of rebirth are hells, not eternal, birth in other solar systems, rebirth in the animal womb, rebirth in ghost realm (preta), rebirth in the human womb of various grades, from the lowest caste of chandala to the highest form of sovereignty as a Chakravartin, rebirth in the deva or angelic realm of the Tāvātimsa, Yāma, Tusita, Nirmāṇa rati, and Paranirmita vasavarti, rebirth in the Brahma worlds, rebirth in the arupa Brahma worlds. The whole of the circle is traversed by the human being. The legend of the fallen angels is distorted in the Semitic tradition. Indian eschatology mentions of the many conflicts between the devas and the asuras. The idea of rebirth and the doctrine of change and of the existence of misery were of pre-Buddhaic origin. The psychological and psychical potentialities of the human mind were not fully revealed in the metaphysics of the Rishis of ancient India. In the forest retreats the mystics led the saintly life and discovered the way to the Brahma worlds. The great discovery of the Lord was the potential nature of the mind to get out of the samsāra by means of non-clinging to the phantom ego. The forest philosophers prided themselves in the thought that they have arrived at the summit of development, when each one could say "I am, I am Brahma, and I am eternal. The degenerating qualities of the egohood were the existence of pride, the desire to enjoy, living in the substratum of error. The supremest condition of mysticism in ancient India was to say that "I am Brahmā and am eternal." The Buddha showed the psychological error of clinging to such an idea. Just as in Europe Berkeley was the pioneer of idealism, and Darwin the discoverer of the law of evolutionary progress, so the Lord Buddha showed the errors of the atman theory. This Doctrine of the Anatma is too complex for the understanding of the common man. It was too psychological for the ordinary people to grasp. It was beyond the grasp of the Brahmanical ascetics. Even the gods when they first heard of it were frightened. It is a doctrine that rouses the consciousness into strenuous activity.

Every second of activity in the moral plane is full of blessedness, every second of activity in the mental plane produces wisdom. The anatma doctrine teaches the human being to go beyond the limits of the samsara. The five skhandhas go to make up the human being. The human being, if he is not insane, is capable of progress. The mind is ever active, and consciousness when well disciplined according to psychological and ethical methods is able to discover the way to get out of the limits of personality of this limited cosmos. The mind moves in a world of sense feelings, perceptions, volitions and cognitions of limitedness. The mind of the ordinary man is controlled by sense feelings and by perceptions. The mind should be unfettered to arrive at perfection. The Anatma doctrine makes the human being to transcend the limits of ordinary divinity. It makes the mind to arrive at perfected divineness of the Visuddhi deva state. To arrive at the supremely exalted state sense pleasures must be given up. The desire for sense pleasures, must be destroyed in order to ascend high. The higher desire should be generated. Faith, Perfect moral conduct, Learning in the wisdom of higher psychology of the Abhidharma, self-sacrificing charity, and application of the principle of analysis are the necessary requirements. But it is a hard doctrine. So the Lord Buddha said to the wandering ascetic, Vaccha:—Enough, O Vaccha, Be not at a loss what to think in this matter, and be not greatly confused. Profound O Vaccha, is this doctrine, recondite, and difficult of comprehension, good, excellent, and not to be reached by mere reasoning, subtle, and intelligible only to the wise ; and it is a hard doctrine for you to learn, who belong to another sect, to another persuasion, to another discipline, and sit at the feet of another teacher.

THE FUTURE OF BUDDHISM IN INDIA.

The Holy Doctrine of the Tathāgata disappeared from India and the adjoining countries to the northwest between the eighth and the twelfth centuries of the Christian era. The disappearance some say was due to the Brahmanical persecutions organized by Kumarila and Sankara. Kumarila had nothing to do with the Buddhists, he waged controversial wars with the Jains. Buddhism was a flourishing religion in the seventh century, at the time of Sri Harsha, the emperor, whose capital was at Kanoj. The controversies of Sankara were merely polemics. He interpreted the Upanishad metaphysics with the help of Buddhist nomenclature. He had it seems a vague idea of Buddhism, and he argued against the principles of the then existing religious sects to establish his theory of Vedānta. It was so much influenced by the doctrine of the Buddhists that the writer of the Padma purāṇa inferred that it was a secret Buddhism. The writer of the Padma purāṇa confounded the Buddhists with the naked Jains and a blue-robed sect of monks. The interpretation of the Upanishads as made by Vyāsa differed materially from the interpretation of Sankara. Vyāsa interpreted in accordance with the ceremonial portion of the Vedas. Sankara having learnt the nomenclature of Buddhist psychology twisted the meaning of the technical terms in accordance with the spirit of the time. Buddhism had then existed for nearly 1200 years in India saturating the religious atmosphere of the whole land. The most deplorable feature is that we have no Buddhist work to-day in India, to compare with the extracts quoted by Sankara in his commentaries. Just as in Japan where there are ten different Buddhist sects, each sect advocating a special portion of the Religion of the Buddha, so in India in the seventh century had four principal sects of Buddhists, viz., the Yogācāras, Sautrantikas, Madhyamikas, and Vaibhāsikas. The two schools of Hīnayāna and Mahāyāna, the former teaching the Arhat Doctrine, the latter the Bodhisatva eschatology, having both

disappeared, we are unable to say which sect had the larger following. In the history of Indian Buddhism it is not known at what period the great Buddhist church formed the two great divisions. The *Ceylon Chronicles* makes no mention of the two vehicles. It gives the names of the schools that arose from the Mahasangiti heresy, at the end of a hundred year after the parinibbāna of the Blessed One.

The only source that we have to-day to trace the origin of the two vehicles is the account given by Hwen Chang the great Chinese Bhikkhu who came to India to study the Dharma in the year 629 R.C. Before him came the pioneer of Chinese Bhikkhus, Fa-Hian, who arrived in India about the year 408 A.C. He visited the sacred places associated with the life and ministry of our Lord. The greatest of all Chinese Bhikkhus who came to India undoubtedly was Hwen Chang. He spent nearly sixteen years in India in travel and study. After him came the Bhikkhu I-Tsing in the year 671 A.C., and spent nearly ten years at Nālandā university. He returned to China in the year 664, and died in the year 713, in his 79th year.

The true history of the two vehicles has yet to be written. The history of religion in India is a fascinating study, and only the true scholar, with single-minded devotion could do justice to the subject. The greatest gift that Buddhist scholars can give to the religious world is a history of religion of India. The attempt can only be made by a band of scholars who first have to study Sanskrit in order to read the religious works of the Brahmans and the Jains. The works of the Darsanas have to be read and analysed with critical accuracy. The Indian libraries should be ransacked to discover ancient manuscripts. It could be done under the patronage of a few Indian Maharajas, who will have to bear the expenses of maintaining the scholars for at least ten years. A fund has to be created for historic research. From China, Japan, Tibet, Nepal, Ceylon, Siam learned scholars should be invited to India. A number of learned Sanskrit scholars who have made a special study of

the Darsanas should be appointed to work with the Buddhist scholars. Those who do not know Sanskrit should be recommended to learn Sanskrit to understand Sanskrit texts. Those who do not know Pali shall have also to learn the language to understand the texts. Five years should be spent in learning the language, and five years may be spent in the work of research to find out the differences in the texts of the various Indian schools. The last one thousand years the world had gone through a period of destructiveness. It has seen the rise of Christianity and Islam, and the destructive work both had done in the field of religion. India will again rise to the summit of religion and send her spiritual minded sons to the west to enlighten them in the secrets of religious Truth. We have to-day the experience of the great scientist Sir Jagadis Chandra Bose, who has entered the penetralia of modern science, and found out the secrets so far hidden. India is the fountain source of religious Truth. It was in India that the great Teacher taught the wonderful Doctrine of Karma and Nirvana. Japanese, Chinese, Siamese, Burmese and Sinhalese scholars should come to India and spend ten years in the great work. There is no nobler work to be done than to plough the field of religious Truth. Gold and silver could be got from the bowls of the earth, pearls from the deep sea and gems from deep mines; to get them one has to go into the realm of darkness. But to discover Truth the mind has to soar up into the realms of the starry space. Truth is the gift of infinite light. The psychologically unenlightened think only of material pleasures which could only satisfy the body destined to disintegrate in the grave and become food for worms. Truth is to be found in the plane of radiant consciousness. The physical body dies, not so with the thinking portion of the personality. And yet to-day the millions in the west and in the east waste their potential energy in the great hunt after material wealth, which could give only temporary pleasure. The peace and happiness of an eternity is sacrificed for the illusions and dreams of an hour.

India and the countries lying to the west of the northwest

India had an Aryan civilization, which was completely destroyed by the hordes of vandals who left the barren soil of Arabia for the sake of plunder. The vandals began their work in the eighth century of the Christian Era, and by the end of the tenth century all the vestiges of Aryan civilization in Turkistan were totally obliterated. The beginning of the eleventh century saw the commencement of a campaign of brutality inaugurated by the great plunderer, son of a slave. Wave after wave of destruction was witnessed by the people of India, each savage conqueror destroying the work of his predecessor, robbing the wealth accumulated, and continuing the work of destruction. Plunder and destruction accompanied invasion. Thus was this holy land of Aryan culture robbed of all her historic possessions. The unprejudiced investigator of the historic past can only sigh at the demoniacal campaign of destruction caused by each new invader. It was the battle cry of each invader to destroy the infidel, but the actual fact of his invasion was to plunder India's wealth. Devastation of the landmarks of ancient Indian culture, forcible conversion of the helpless people were ruthlessly carried on for centuries. Each invader vied to do his best to obliterate the landmarks of ancient culture. They succeeded. The last invader was Nadir Shah, and the last destroyer was Aurungzebe.

BUDDHISM AND CHRISTIANITY IN CEYLON.

The time is come to make a presentation of the Buddha's Doctrine to the people of the West, especially to the people of England and America. The Ceylon Buddhists remained independent for 2,358 years. In 1815 the people of Ceylon entered into a Treaty with the British after they had deposed the King Sri Rāja Sinha, that they would accept the King of England in the place of the deposed King. Since 1815 the Sinhala people of Ceylon, the lion hearted race, have been associating with the British. Since 1818 the Christian

missionaries have been working to spread their religion in the island. They have been welcomed by the people and with the help of the governing authorities been able to carry on their work of conversion of the Buddhist Sinhalas. The missionaries opened schools in the villages and thousands of children who were attending the village temple schools began flocking to the Christian schools. In 1870 the Education Act of Ceylon gave the government unlimited power to suppress the temple education and to open government schools in the villages. The missionaries found the opportunity to take the education of the island of the Sinhala children into their hands, with the result that the Christian prelates of different denominations opened schools throughout the island. British Baptists, American Baptists, Wesleyans, Society for the propagation of the Gospel church missionary Society, and the Roman Catholic padres of Italy, France, Belgium found a rich harvest in Ceylon. The Buddhists never thought that their children would be persuaded to become converts to Christianity. Within the last 100 years about two hundred thousand Buddhist children have gone over to Christianity. In 1880 the late Colonel Olcott and Madame Blavatsky came to the island and declared themselves Buddhists, and the former while on a visit to a Buddhist school at a sea coast town called Dodanduwa, found that the pupils were using Christian reading books instead of Buddhist books. He drew the attention of the Buddhists to the grave danger that was before them, and initiated a campaign to rouse the Buddhists to open Buddhist schools. He went from village to village in the Southern Province preaching to the people to take care of their children from the Christian danger. From 1881 to 1886 the campaign was continued by him personally under great difficulties ; and today the Buddhists have opened schools and are educating their children to the number of about 40,000. But the books that are being used are not based on the Buddhist Doctrine, with the result that the children are growing indifferent to religion. The Catholics have their set of books teaching

Catholic Christianity, the Wesleyans teach the Wesleyan form of Christianity, the Church of England and the Church Missionary Society teach the episcopalean form of Christianity, and the Baptists teach the nonconformist form of Christianity. The Buddhist children to the number of about 60,000 still attend Christian schools. The Government schools teach no religion, and the books prepared by the Educational Department contain nothing that is even strictly ethical. The result is most deplorable and most disastrous to Buddhism. The Christian and Government English schools give no higher education in their high schools. There is no College in the island, and the high schools are called Colleges for the sake of curtesy. The materialistic sensualism of eating, drinking, and wearing European clothes, hats, boots, is spreading among the Sinhalese like wild fire. The Buddhist youth receiving no moral education learns to imitate the Western planter, the merchant, the missionary and the British revenue officer, and think that to eat beef, to drink whisky and to wear European clothes and imitate the European popinjay is civilization. Drunkenness is increasing year by year, the government for the sake of revenue sells arrack, toddy, opium, cocaine, ganjah, bhang, and every village has a toddy shop as well as an arrack shop, and the whole island is flooded with these, inviting the villager to drink. Protests made by the Buddhists have had no effect on the revenue collecting officers. They open arrack shops, sell the poison, and if the man commits any kind of crime punishes him as a criminal and sends him to jail. The revenue officers are conscienceless. The moral side of the human being they do not care to look at. The well to do Buddhists send their boys to the missionary schools, who after a few years become converts to the form of Christianity to which their school belongs. The young Buddhist boy at home receives no religious training from his parents, he becomes indifferent to the Buddhist methods of life. He learns to destroy life, drink whisky, and tries to ape the Englishman. The European visitor coming to Ceylon sees natives dark in colour, wearing European

dress, drinking whisky, speaking English, and he is not sure whether they are the descendants of west Indian niggers from Barbadoes or Jamaica. The missionary likes to show a large percentage of converts in his annual report which he sends to the parent society in England; the trader likes to sell his imported tweeds, shoes, shirts, collars, ties, bowler hats; the saloon keeper likes to sell his whiskies, brandies, gin, and other alcoholic spirits; the butcher kills more cows, calves, and the Convert to Christianity pays for them all. His literary education does not go beyond the English VIIIth standard. He accepts what the missionary and the Catholic padre tells him about the creation of the world, about old Adam eating the forbidden fruit, and the creation of the woman from a rib of the mud man, and that on account of the fall of the man in the Garden of Eden that the whole world has to suffer, that Jehovah in anger destroyed the world, and that to save the world from the wrath of God that he sent his only begotten son, to be crucified. This mixture of old myths good enough for the barbarian Anglo-Saxons and Teutons of the seventh century is given to the youths of Ceylon by the missionaries trained in the theological colleges of England as unadulterated Truth. The poor Buddhist boy daily hearing this unscientific tradition of half barbarous Jews of Palestine naturally thinks that it is good for him because it is the religion of the revenue collecting officer and the missionary. His mind daily being trained to bear the Semitic myth accepts it as the only good things for his salvation. The Buddhists fifty years ago were the products of temple education, and their children today are all anglicized, looking like the coloured people of Barbadoes and Jamaica. This national adulteration is endangering the purity of the ancient Sinhala race which kept up Buddhism for 2,200 years, as custodians of the Pali Dhamma.

The Mahavansa is the history of Ceylon which began 2,464 years ago and ended in 1815. The Sinhala nation was never conquered, they fought with the Tamils, Javans, Portuguese, Dutch and British, and kept their individuality for 2,358 years,

and this individualized race, noted for the nobility of their character is now on the decline morally, industrially, aesthetically, religiously. Fifty years ago the Missionary publications said that "the Sinhalese are polite, kind to their children and fond of learning." The majority of the present day Bhikkhus are themselves becoming materialistic, their desire is to study the kayya and alamkara of Sanskrit grammarians and the poetry of Kalidasa. They neglect the Noble Dhamma of the Tathagata and violate the laws of the Vinaya. They allow the people to grow in darkness, do not preach the Dhamma to them, their time that should be spent in educating the people and living the holy life of the Bhikkhu, the life of renunciation and love, and altruistic service, is spent in slothfulness. Their ambition is to compose Sanskrit slokas and translated Sanskrit kavyas into Sinhalese. The growing materialism among the Bhikkhus is an evil sign. When the Bhikkhus forget their duty to the people, the people forget their religion, and they lose faith in the Buddha, become sceptical and indifferent and will cease to be Buddhists. The only remedy is to teach the morality of the Buddha to the parents, and to teach the elements of religion of the Tathāgata to the children in school. and at home the parents should daily show by example that they are Buddhists, which they can do by taking pancha sila together with the children. The European in Ceylon is not highly educated in science and philosophy, he goes there to make money, and as soon as he has made his pile he leaves the island for good. The missionary who goes to the island preaches the Semitic myths to the people, and tells them to become Christians holding up the example of Lazarus the beggar, who after death went to heaven to sleep on the bosom of Abraham. The missionary sends his son to England for his education, and after some years returns to Ceylon to follow up not his father's profession, but to take up either planting, or to be come a broker, or a police Superintendent.

The abominations of western sensualism in all their naked majesty are glaringly visible in the island. Bioscope shows,

saloons, brothels in private places, gin shops, opium shops, arrack and toddy taverns, drapery stores full of European goods, oilman stores where tinned salmons, sausages, oxtongues, cheese, butter, jam, Pears soap, Huntley Palmer biscuits, King George IV whisky, are sold. Ceylon in another ten-years will not be the fragrant island that was known to the historian of the past. The ancient Sinhala race that kept up Buddhism for 2,200 years, that continued to remain independent for 2,358 years will disappear, and instead there will come into existence a race of degenerates given to low morals, drink and opium wearing European clothes like the coloured people of the United States. For all this degradation we have to thank the Bhikkhus and the Buddhist parents of the first decade of the 20th century of the European era.

During the 2358 years of Sinhala independence there sat on the Sinhala throne in the Anuradhapura period 101 kings, in the Polonnaruwa period twenty one kings, in the Dambadeniya period two kings, in the Yapahu period one king, in the Gampola period three kings, in the Kurunegala period four kings, in the Kotte period ten kings, in the Sitavaka period two kings, in the Kandy period ten kings, in all 153 kings reigned in Lanka, all having faith in the Buddha, Gautama Sakya Muni. The King of England at the time when the Sinhala people lost their independence was George III, and he was then insane, and the Prince Regent was George IV, who is now remembered in Ceylon by the brand of Whisky known as King George IV Whisky!

A hybrid form of Christianity will come into existence in Ceylon with native superstitions, half of the people following the Roman Pope and the other half will be subdivided into Wesleyans, Baptists, Church of England, Church Missionary Society, Seventh day Adventists and Salvation Army. Anglicised Ceylon, will be a duplicate of Jamaica or Barbadoes full of darkies speaking English, drinking whiskies wearing the clearance sale remnants of British drapers.

SINHALESE UPA'SAKA.

PSYCHOLOGY OF LIFE.

Asia gave birth to the Religious Teachers of Humanity. The eldest of the World Teachers is The Buddha Sakya Muni. The two great Teachers of China were contemporaries, Confucius being younger than Laotsze. The former taught politics and domestic and social ethics for the welfare of the Chinese people. The latter was a religious mystic who taught the ethic of longevity in the bliss of solitude. Both Teachers did not aim to found a universal religion. Beyond China the influence of their teachings did not extend. India gave birth to the Enlightened One, the Tathagata Sakya Muni, as well as to the Mahāvira Niganta Nathaputra, the founder of the religion known as Jainism. There were a number of religious thinkers, who were contemporaries of the Buddha, but their influence was temporary. The Kshatriya caste of India had produced great leaders like Rāmachandra and Sree Krishna whom the Brahmans worship to-day to get salvation. In Persia was born the Persian religious Reformer Zoroaster. His religion was exclusive, and was not intended to become a universal religion. The religion of the Hebrews was also a tribal cult. It was intended only for them. These religions may be called pre-Christian. For full one thousand and five hundred years India had the great religion of the Blessed One. Vedic religion was intended only for the Brahmans. The Kshatriyas neither cared for the Vedas nor did they respect the Brahmans. In the period of the Upanishad culture the Kshatriyas were the teachers of the Brahmans. This fact should be remembered that the higher doctrine was not in the possession of the Brahmans. The Bhagavat Gitā was preached by a Kshatriya Prince. The Mahabhārata is practically a history of politics. The Rāmāyana is a record of the doings of the Kshatriya Prince Rāmachandra. Krishna did not speak highly of the Vedas ; and bracketted the Brahmana with the cow, elephant, dog and an outcaste. (Bhagavatgitā discourse V, 18.) Sree Krishna says that the science of Yoga was first taught by Vivasvan to Manu, and Manu was a Kshatriya. When all

India received the Dhamma of the Tathāgata the power of the Brahman priesthood was broken. With the decline of the morality of the Kshatriyas, upstarts assumed power and the caste system of the Brahman was reintroduced. The priestly hierarchy was reorganized and India fell. The dark age of India began with the decline of Buddhism. Europe during the period of papal power made no cultural progress, and India continued to degenerate under the priestly culture. The Muhammadan invaders found that India had no unity. The caste system and the priests had destroyed the vitality of the people and the invasion was made easy because of the existing differences among the ruling princes. An oligarchy of priests in power will always work to keep the people down. This is a historic fact. The invasion of India by the uncultured Arabs was a deathblow to the Aryan civilization of India. This opinion is expressed by Dr. Hoernle in his "Manuscript Remains of Buddhist Literature Found in Eastern Turkestan" (Published by the Oxford University Press, Bombay. Price 42 shillings). Dr. Hoernle says: "About A.D. 1000 Turkish barbarism had finished by triumphing over Aryan culture."

The post Buddhistic religions are Christianity and Muhammadanism. Both arose in the backwaters of west Asia. Christianity for nearly 300 years after the death of Christ was confined to the lower classes. The cultured Romans did not accept it. To them it was a superstition. But it spread among the helots to whom the pessimistic ethics of the sermon on the Mount appealed much. Poverty, persecution, mendicancy, other worldiness, the ethics of the Lazarus the beggar, who after death had his rest on the bosom of Abraham, and the shrieks of the rich man in hell appealing for a drop of water, gave the helots a kind of joy. To witness in the kingdom of heaven the ravings of the rich Romans was a pleasure to the morbid mind. The ethic of the parable of the rich man and Lazarus is horrible. The rich man had his day, and now I am having mine: thought the beggar. Hatred was continued. The spirit of forgiveness is utterly absent in the parable.

An eternal hell called the bottomless pit was invented to frighten the illiterate. The inventors had no idea then of the spheroid nature of the globe. A bottomless pit in a spheroid is an impossibility. Happily for the people of Christendom they have now no belief in an eternal hell, and fashionable Christians are ashamed to mention even its name. The countless millions thrust into the bottomless pit in a globe geographically speaking could not be bottomless. Astronomy and geology have sounded the death knell of theological speculation.

Five hundred years after the Parinibbāna of the Buddha Christ was born. Three hundred years later Christianity became the state religion of Rome. The emperor Constantine was not a pureblooded Roman. His mother according to Joseph McCabe, was a tavern maid. (Church and the People By Joseph McCabe. London: Watts & Co. Price 1/3 net). Rome, he says detested and despised him, regarding him as a barbarian."

About six hundred and fifty years after Christ, the Arabian prophet was born in Mecca. A century after Muhammad's death his religion had become a mighty political power. Christianity and Islam had an encounter and the former was driven out of Asia. The capital city of Constantine since 1450 has remained in the hands of the Muhammadans. Muhammadanism destroyed Christianity, in Arabia, Egypt and in Asia Minor. It destroyed the civilization of Persia and the religion of Zoroaster, and destroyed the civilization of Khotan Turfan, E. Turkestan, and Gandhara. It invaded India and destroyed the Buddhist civilization of India, and of Java.

The strong Protestant country of Europe was Germany. Russia had the Greek Church and tolerated no other Christian denomination; Austria remained the stronghold of Catholic Religion. The three great Christian empires have ceased to exist. The power of the Muhammadan Caliph has been destroyed once for all. Eternal Truth and Righteousness remain to guide the world.

For the first time England became a proselytising power

in the beginning of the nineteenth century. In the beginning of the sixteenth century Portugal made an attempt to spread the Roman Catholic form of Christianity in Asia, and for a time they succeeded; but with the advent of the Protestant countries into Asia Portugal activity ceased. The Catholic religion which the Portuguese introduced to Asia found a supporter in the Pope. France, Belgium, Catholic Germany and Catholic England and Italy contributed to maintain the Roman Asiatic church. Asia for nearly eighteen centuries was divided between the three religions: Hinduism, Islam and Buddhism. The Christians showed no missionary activity in Asia during this long period. The missionary spirit of Protestant Christianity became organised in the early part of the nineteenth century. Thousands of British and American missionaries are now actively engaged in making converts in all parts of Asia. Science and ethics are against its expansion. Trade, Politics and Christianity have been combined into a trust as we see in the exposition of Mr. A. J. McDonald, M.A., in his work "TRADE POLITICS and CHRISTIANITY published by Longmans, Green & Co.

In this twenty-fifth century of the Buddha Era there is every hope that the Dhamma of the Tathagata will spread in the West. Let the Buddhists unite to contribute to carry out a propaganda in Western lands. Rationalism, Science, Ethics, Psychology and the larger spirit of humanity that is growing in the west among the cultured people are all in favour of the Buddhists. Every new scientific discovery is a help to show the truth of the Tathagata's teachings. Dogma of theology and politics are undergoing a change in the West. The spirit of Democracy is also spreading in Europe. The signs that are looming in the religious horizon are all in favour of the Universal Dhamma of the Buddha. The opportunity is now come for the Buddhist Bhikkhus and laymen to show their love to the people of the West. A Buddhist mission to England is a necessity to enlighten the people of England. They need the psychological teachings of the Buddha very much.

Educated Buddhist youngmen must begin to learn Pali forthwith. In about two years they would be able to comprehend the spirit of the paramartha Dharma of the Great One.

The spirit of renunciation and purity of character will be the weapon that they will be called to use in England. It is not to make converts that they go but to enlighten the people to understand the spirit of the Dhamma. The mass of the people are ignorant of the Dhamma as the illiterate natives of India.

The Bhikkhus of Ceylon have a great duty to perform in the way of preaching the Dhamma to the millions of Indian people. The Bhikkhus have a large field in India. Each batch consisting of five Bhikkhus will have to learn the language of the Province. The chief languages are Marathi, Hindustani, Telegu, Tamil, Bengalee, and Urdu that are now spoken by the 300 millions of the Indian people. 'Dhamma dānam sabba dānam jināti. The greatest gift that conquers all other gifts is the gift of TRUTH said the Blessed One.

Wake up O Buddhists from your slumber and do your duty for the welfare and happiness of the world.

THE SEVEN JEWELS OF WISDOM IN THE OCEAN OF DHAMMA.

The Jewel of the Four (Satipatthāna) Ways of Strengthening the Memory.

Kāyānupassanā—To analyse the thirty two portions of the human body, apportioning them into four chemical categories.

Vedanānupassanā—To analyse the three fold feelings of pleasantness, unpleasantness and indifference arising from contact of the eye, ear, nose, tongue, body and mind with forms, sounds, smells, tastes, touch and subjective impressions.

Chittānupassanā—To analyse the different uprisings of

the mind associated with covetousness, hatred, anger, illwill, doubt, lustful passions, and the opposites.

Dhammānupassanā—To analyse the five obstacles which keep the mind in a state of delusion, viz. desire for sensual enjoyments, illwill, slothfulness, restlessness and materialistic scepticism ; and to keep the mind in a condition of enlightenment by analysis of the sevenfold principles of wisdom, viz., (1) strengthening the memory by the study of the sciences of physiology, biology, psychology and other sciences (2) to analyse the psychological principles of the five skhandhas, dhātus, āyatanas, balas, bojjhangas, (3) to be strenuous in doing meritorious deeds and avoiding demeritorious acts (4) to keep the mind in a state of continuous cheerfulness strengthening it by faith, and by purifying conduct, (5) to keep the mind in a state of serenity ; (6) to keep the mind in a state of concentration by the unification of all meritorious thoughts ; (7) to keep the mind in a state of equanimity showing hatred to none.

The Jewel of the Four (sammappadhānas) strenuous endeavour. Strenuously exerting to

- (1) Suppress evil thoughts that have arisen.
- (2) Strenuously exerting to prevent evil thoughts that have not yet arisen.
- (3) Strenuously exerting to increase meritorious thoughts that have arisen.
- (4) Strenuously exerting to create new meritorious thoughts.

The Jewel of the Four (iddhipādas) wonder working steps.

The desire for the acquirement of psychical powers.

The strenuous exertion to remain unswerving by creating the power of indomitable Will.

The unswerving Consciousness intent to acquire psychical powers.

The desire for analysis to avoid being deluded by illusions.

The Five Psychical (Indriyas) Foundations.

The psychical basis of dominating faith.

The psychical basis of dominating Memory.

The psychical basis of dominating Energy.

The psychical basis of dominating Concentration.

The psychical basis of dominating Wisdom.

The Five Psychical (Balas) Powers.

The psychical power of unswerving Faith (saddhā.)

The psychical power of unswerving Memory (Sati.)

The psychical power of unswerving Energy (Viriya.)

The psychical power of Concentration (Samādhi.)

The psychical power of Wisdom (Paññā.)

The Bojjhangas Sevenfold Wisdom.

The first qualification to acquire infinite Wisdom is to strengthen the Memory. The second qualification is the analysis of the principles relating to the physiological and psychological portions of the human body with its feelings, perceptions, volitions and cognitions (skhandhas) ; the basic elements of solids, liquids, air, heat, ether space and the transmitting power of the consciousness (dhātus) ; the seats of consciousness (āyatanas) ; seats of psychical powers (indriyas) ; foundations of psychical powers (balas) ; the four truths (saccas) ; the principles of enlightenment (bojjhangas). The third qualification is dominating Energy. The fourth qualification is to be Cheerful. The fifth qualification is to be Serene. The sixth qualification is to have Peace of Mind. The seventh qualification is to keep the mind in a state of Equanimity.

The eight steps of the Ariya maggo—Noble Eightfold Path.

(1) Right Views to obtain knowledge of the four truths

relating to the existence of cosmic misery, the causes that create misery and the manifold ills, the complete emancipation from Ignorance and selfishness, and the noble path leading to the consummation of eternal peace.

- (2) Right Desires: to be full of mercy, to love all living beings and to renounce sensual pleasures.
 - (3) Right Speech which consists of truthfulness, avoiding harsh words and using sweet words, avoiding slander and using words productive of concord, avoiding idle and useless talk.
 - (4) Right Deeds to abstain from the destruction of life, illicit gain and lustfulness.
 - (5) Right livelihood avoiding the five sinful trades: slave dealing, selling animals for slaughter, selling intoxicants, selling weapons, selling poisons.
 - (6) Right Efforts to avoid sinful thoughts, to create meritorious thoughts, to increase them.
 - (7) Right Memory: To strengthen the memory by analysis of the four satipatthānas.
 - (8) Right Concentration of Illuminating thoughts by the training of the mind according to dhyana yoga, whereby Nirvana is realized.
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EPITOME OF THE MANGALA SUTTA.

1. Avoid association with fools and evil doers.
2. Associate with the wise and the righteous.
3. Honour such as are deserving of honour.
4. Live in lands where the wise live.
5. Think of the good deeds that have been done in the past.
6. Lead others in the good path.
7. Learn the Good Law, arts, sciences.

8. Be well disciplined in accordance with the laws of righteousness.
9. Be truthful and avoid ungentlemanly speech.
10. Nurse and take care of parents.
11. Treat the wife kindly and bring up children to behave well.
12. Attend to duties and work diligently.
13. Give gifts to the needy and do charitable deeds. Help poor relations when they are in need.
14. Do the ten good acts.
15. Observe the eighth day fast and do works of public good.
16. Reflect the effects of evil deeds and avoid them.
17. Abstain completely from intoxicating liquor.
18. Do not delay to do meritorious deeds.
19. Show reverence to Buddhas and good Bhikkhus and saints.
20. Show no revenge and practise humility.
21. Practise cheerful contentment under distress.
22. Show gratitude and never forget any good act done to self.
23. Listen to the Good Law.
24. Practise forgiveness and patience.
25. Respectfully and reverently answer back.
26. Pay loving homage to saintly men when you meet them.
27. Hold discussions with learned people to be enlightened.
28. Exert to control the sense organs.
29. Lead the holy life of sexual purity.
30. Learn the Four Noble Truths.
31. Exert to realize the life of complete freedom from all selfish desires.
32. Remain undisturbed under gain and loss, praise and blame, prosperity and adversity, misery and happiness.

These are the exhortations of the Lord Buddha, Blessed are they who will observe them.

PALI TEXT.

Tattha katamāni cha vivāda mulāni. Idha bhikkhu kodhano hoti upanāhi so sattharīpi agāravo viharati appa tisso-dhammepi-sanghepi-sikkhāyapi na paripurikāri hoti. yo so bhikkhu sattharīpi agāravo viharati appatisso—sikkhāyapi na paripurikāri hoti,, so sangho vivādam janeti. yo so hoti vivādo bahunāhitaya bahunāsukhāya bahuno janassa anathāya ahitāya dukkhāya devamanussānam. evarupañce tumhe vivādamulam ajjhattam vā bahiddhā vā samanupasseyyātha. tattha tumhe tasseva pāpakassa vivāda mulassa pahānāya vāyameyyātha, makkhi, palasi, issuki, macchari satho, māyavi, pāpiccho, micchā ditthi, sanditthi parāmāsi, ādhāmagābīduppatinissaggi.

Tattha katame cha sārānīyā dhammā : idha bhikkhuno mettam kāya kammampaccupatthitam hoti sabrahmacārisu āvi ceva raho ca : ayampi dhammosārāniyo piyakarano garukarano sangahāya avivādāya sāmaggiyā ekībāhvāya samvattati. mettam vacīkam-mam-manokammam-yete lābhā dhammikā dhammaladdhā anta-maso pattapariyāpannamattampi; tathā rupehi lābhehi appatthi-bhattabhogī hoti. Sīlavantehi sabrahmacārihi sādharanabhogī, yānitānisīlāni akhandāni acchiddāni asabalāni akammasanibhujjis-sāmi viññūpasatthāni aparāmatthāni samādhisamvattanikāni, tatharupesu Sīlesu silasāmannagato viharati sabrahmacārihi āvi ceva rahoca.

yāyam ditthi ariyā niyyānikā niyyātitakkarassa sammādukkha-khayāya tathārupāya ditthiyā ditthi sāmanna gato viharati sabrahma cārihi āviceva rahoca.

ANALYSIS OF RELIGIOUS METHODS.

Remember that when the Blessed One was born India was the most civilized of all countries. England, Franch, Japan, Germany, Turkey, United States, Spain, Portugal, Arabia were then not known. England became a civilizing agency after

she had passed the Slave Emancipation Bill. We need not consider the state of other countries 3000 years ago.

The religion of the Brahman is only for the higher classes, It had built up a code of penal laws keeping the Sudras in a state of servitude and unprogressive ignorance. It kept back the laws of evolutionary progress. The Sudra was for ever to remain a Sudra. He is created by the creator Brahmā for the use of the other three castes. The Brahman made Brahmā his great father, the Pitāmahā, and everything that Brahma had done was for the welfare of his own progeny. Brahmā was to the Brahmans what Jehovah was to the Jews. The religion was a kind of social contract.

The Blessed One was destined to become the Saviour of all beings, not only of a special class. He was conceived in the immaculate womb of the great princess, Mahā Māyā, who for many million births had done meritorious work in order to become the mother of the Buddha. The future Buddha's mother had no idea of anything sinful. She was born psychologically unsinful. Her nature was to avoid sin as the lotus leaf is not touched by the water on which it floats. Her immaculate heart had no conception of passion. The idea of an immaculate conception dawns upon the world consciousness with the birth of a Buddha. She can live in this world only to give birth to the future Buddha, for her place is heaven. It is a "dhammatā" of the Bodhisatvas, that the mother of the of the Buddha can live only seven days on this earth of sorrow after the birth of the holy babe. She dies to be reborn in heaven.

The supreme greatness of the Buddha is beyond words. By the laws of higher evolutionary progress transcending the laws of the ordinary world, it is necessary that a Buddha should be born as the consummation of the ideal laws of transcendence. A Buddha is greater than the world creator. Creatorship connotes destruction. Whatever that is created must come to an end. The Buddha goes beyond the laws of creation and destruction. He teaches the laws of a higher realm where

the laws of the creator have no potentiality. It is called the Buddhakshetra. The creator holds a kind of kingship over a few tribes of half civilized nomads. The Brahmans said that Brahmā was creator; but they limited his goodness by making him a hater of the Sudras. No Sudra can love Brahmā for his pre-eminent partiality to the Brahmans. The Jews had their Lord God in Jehovah. They were told by the Lord God Jehovah that he is holy and they are holy unto him: "I am the Lord that bringeth you up out of the land of Egypt to be your God: ye shall therefore be holy, for I am holy." (Lev. 11, 45.) The Egyptians, Hittites, Jebusites, Canaanites, Perizzites, Hivites, Philistines, Babylonians, Egyptians, Assyrians, Syrians, existed at the time, but to Jehovah these tribes or races were unholy. They are to be destroyed and "my people" only should remain.

The Buddha is born in a country well watered, prosperous, the people happy, industrious, and truthful. There was no other country for Him to take birth expect India. The family of the royal Sakyas were pure, not given to evil, and truthful, and in the Sakyan family the Bodhisat was born.

Egypt, Assyria, Persia, Chaldea, Greece, Rome had their individualized civilizations. They have ceased to exist. A bastard upstart religion can do great mischief for the world. India is too vast a country, and the invaders either can destroy or be absorbed with the people. The Arabs did both: they destroyed all the ancient monuments, and then became absorbed with the people. Each dynasty continued to exist for a couple of centuries and the vitality when exhausted it disappeared. This is why royal dynasties do not exist for a long time. Everything is bound by the great law of growth and decay. No atom is exempted from coming under the operation of this law, no individual, no nation, and all have to one day disappear, and only leave the perfume of its work. History tells us of the past tribes, nations, governments and of the happiness they had enjoyed and the miseries they had to undergo at the hands of tyrants and despots, and we know

by history that certain governments were good and certain governments were bad.

The desire for sensual pleasure is innate in man and animal. The gods have their desires too. Some gods are never happy unless they can live by torturing other races and tribes. Some gods live in trees, some in hills, some are family gods, and some are batchelors. The Jews did not tolerate a god that had a son. The Egyptians believed in the father god, mother god, and son god: Horus, Isis and Osiris. Alexander said that he is the son of the god, Ammon. Jesus said that he is the son of God. And he was tolerant so far as to extend the idea to others as well. He said "your god and my god", and be perfect as the God." The pure teaching of Jesus was later on adulterated by the gnostic adumbrations of Paul who in order to admit the Gentiles and Greeks, and Barbarians made Jesus a god and added whatever he wished to add. Paul was not a personal disciple of Jesus, and he was converted by an illusion. The mixture of Paulism with the teachings alleged to have been taught by Jesus had not been for the betterment of the world's progress. The mixture was further adulterated by adding the horrid teachings of the Elohist cult whose ethic was fit for the fighting tribes of savage Africa. Slavery existed until the middle of the nineteenth century. The United States of America in the civil war lost about two million of her children in the battle-fields. To emancipate the slaves of the Southern States the northern states declared war and won. European nations have not been yet able to liberate a people and give independence. Their policy was and is to subdue and destroy. Certain European nations advocate the prohibition of intoxicating liquor; but the most powerful of them not only liberally scatter the seeds of poison but also manufacture the destructive poisons. Opium, morphia, cocaine are distributed among millions of helpless peoples and their moral germ destroyed, bringing unhappiness to the millions yet unborn. But the moral instinct is destroyed in the seller of the opium poison as it is

destroyed in the opium eater. The slave and the slave dealer are both degenerates. The slave loses all the finer moral instinct that go to make up the noble individual; and the slave dealer loses all the finer instincts of divine manhood and degenerates into a demon. In appearance he may be human, but in his morality he is a decadent monstrosity. The nation that keeps another nation in a state of subjection not allowing its full growth and development is a kind of slave dealing combine. What is more blessed than human liberty. To feel that one is liberated from the fetters of gods and demons and also from the fetters of the political autocrat, and the bureaucratic despot is the realization of the highest happiness on earth. In certain countries the people are not allowed religious tolerance. India was the home of religious independence and all embracing tolerance. Before the advent of the Arab vandal India was on the whole free from foreign invasion. Mihirkula invaded India and destroyed the temples in the northwest of India. The Scythians under Kaniskha ruled the frontier provinces, but they were not vandals. They became Buddhists and did much to propagate the Religion of the Lord Buddha. The invasion of Gandhara by the Arabs with the sword in hand in the ninth century caused the destruction of the noble religion, and the millions of Buddhists were converted wholesale to Allahism. Since then the fertile valley has become the hunting ground of the brigands and nomads. Art, industries, and all other things that flourished during the Buddhist period were all destroyed. The dress of the ancient Turko Buddhists is worn today by the descendants of the early Buddhist converts. The converted Turks gave up the religion of mercy of the Lord Buddha and adopted the religion of the sword. The gain was not moral. Had Buddhism survived the onslaughts of the militant Arabs, we would have had a Turkish Buddhism today, as we have a Japanese and Burmese Buddhism.

Upstarts and slaves with sword in hand got into the thrones of early Buddhist kings, and the former laid waste every thing

Buddhist. Mahmud of Ghazni was the son of the slave king, and Mahmud of Ghazni the iconoclast came to India and destroyed the ancient civilization of India. Wave after wave of iconoclastic destruction followed each dynasty, and the noble religion that spread culture and brotherhood disappeared from the land of its birth.

Destructive religions are psychological slaughter houses. Some convert their shrine into a slaughterhouse. The animal that is killed within the shrine is sacred says the priest. Some convert the backyard of their dwelling house into a slaughterhouse. The religion that preserves the shrine and the dwelling-house from being converted into a slaughter house is of Aryan origin. Jainism, Vishnuism and the religion of the Buddha belong to the Aryan stock. Religions that advocate animal sacrifice and adopt the method of killing the animal in obedience to their god is Non-aryan. The pure Vedic religion of antiquity preached mercy to animals. But the Brahmans three thousand years ago were noted for their destructive tendencies. Meat of animals they wanted to eat, and the priests made the laws to suit the gourmand, and animal sacrifices were instituted as of divine origin. The ascetic philosopher did not wish to kill animals, and he lived in the forest having for his diet fruits and roots and pure water. The priests living in the city and attending the court of the king organized sacrifices in a lavish scale, and thousands of goats, sheep, calves, heifers, cows and bulls were killed.

The Blessed One appeared on the scene and preached mercy, self-control, patience, serenity and purity of life and the noble eightfold path to the people of India, and the people listened and the hecatombs were stopped by order of the king. Two hundred years after, the great emperor Asoka, at first a follower of the Brahman faith and a great killer of animals, adopted the faith of the Buddha. He proclaimed the law of mercy.

The Buddha appeared in the garb of the Bhikkhu. The sweetness of His speech, His all embracing love, His infinite

compassion, won the hearts of those who came in touch with Him. He adopted no weapon, He used no stick, but in sweet words in melodious voice He preached to the people the simple lessons of the beauty of giving life to the captured. He taught that it is better to give freedom to the animal than destroy it. Charity is good and is the ladder to heaven, and He enunciated the law of selfsacrificing charity (*dāna*), to give clothes, food, sweet drink, flowers, garlands, seats, residences, vehicles, coverings for the feet, unguents, medicines, lights, etc., build roads, bridges, almshalls, resthouses, baths, parks, hospitals, sanitariums, monasteries. Give to the guardian gods, give to the stranger, give to the relatives, give to the king, give to the sramans and brahmans, take care of parents, take care of servants, these were the ethics of charity that He taught. Birth in the heavens, will be the reward said the Buddha. Do not kill, do not steal, do not commit adultery, do not tell lies, do not drink intoxicating liquors are the five precepts which the householder should observe daily. The ten evils are killing, stealing, committing adultery, lying, using harsh language, slandering, engaged in useless talk, showing hatred, coveting others property, and accepting dogmatic beliefs based on Ignorance, and rejecting the Law of cause and effect.

THE ETHICS OF PSYCHOLOGICAL RELIGION.

The Blessed One saw by His divine eye countless millions of solar systems, countless millions of suns and moons, in infinite space. He saw the atom (*paramānu*) invisible to the naked eye changing, from one form to another, and the animal germ invisible to the naked eye in the water, and the embryonic cell invisible to the naked eye, changing form from day to day, week by week, month by month in the womb. There was no place where life was not. Under the earth in thick darkness, in the mud in the depth of the ocean, there was life. He saw

the stratification of the earth, the mountains once high now reduced to a lower elevation ; He saw the earth in the making by His divine eye, and life vanishing from one world and reappearing in another. He saw the gods of the different heavens, some short lived and some long lived ; He saw the angry gods and the fighting gods, and the jealous gods, all going the way of death. He argued with Brahma, who called himself the creator and showed him that he was still in the net of ignorance. He showed that nothing is annihilated and nothing remains in a permanent condition. The Buddha did not pray, and did not teach prayer to those who were in need of Truth. Supplication has no place in the psychology of this Religion. Truth is to be realized by personal sacrifice, not by nauseating prayer to an imaginary deity. One as well might pray to the windgod like the ancient Vedic Brahman priests prayed to the Maruts. The one who makes the supreme renunciation for the realization of Truth that he should stoop to supplicating prayer only exhibits his asinine imbecility. The virile hero dies in battle, he cares not life if it is to end in defeat. That is the battle hymn of the Bodhisatvas :

“ sangāme matam seyyo ; yañce jīve parājite ”

Bedouin leaders of Arabia, and the helots of Palestine by a concatenation of surprises have become the saviours of a large majority of mankind.

To understand thoroughly the Aryan consciousness it is not sufficient to study the Vedic classics of the Brahman hierarchy. The contradictory adumbrations of the forest philosophers may be gleaned by a study of the Upanishads, and the analysis of the chapters of the Bhagavat Gita may give an idea of the metaphysics of ancient India, but the consummation of Indian psychological progressiveness can only be known by a study of the Buddha's teachings. A magician may work wonders, and a rain doctor may cure diseases, and a logician may argue and show that black is white ; but neither logic, nor magic, nor miracle, nor metaphysics, nor belief in an inspired revelation could show the way to realize Truth. That could only be

obtained by personal sacrifice and renunciation of the pleasures of the senses. The experience gained by the senses and the perceptions visible to the senses may give knowledge of the sensuous states where the five sense organs operate. Eternal Truth is beyond sensations and perceptions. Gods that dwell in arks and tabernacles and in darkness revelling in blood and wine and flour, may satisfy the nomadic consciousness. Necromantic rites may satisfy the priestly hierarchy. Truth can be gained by purity, by renunciation and love, and by noble deeds of mercy and righteousness. These were the weapons employed by the Sakya Prince of Kapilavastu.

Man is born in ignorance. In his childhood he is destructive. Education and righteous association help the development of consciousness. In the womb he lives in darkness for ten months. As a babe he is utterly helpless, and his life depends on the mother and the nurse. His boyhood is influenced by his teachers, and when the teacher is bad, his development in progressive lines is arrested. What is most necessary is therefore a teacher whose life is untainted by immoral habits. An angry god and an angry teacher are both bad.

Hebrew ethics are tainted with destructiveness. They were good for the nomadic semitic races that lived on plunder. Their god is a kind of warlord. Commercial pirates and seafaring free booters are not the kind of people to teach Truth. Commercial piracy and mammonism are the foundations of monotheistic ethics. The ethics of the tiger is good for the tiger not for the lamb and the goat. Mankind is influenced by what they hear, and the continuous shouting of the most stupendous lie leads people to believe in the lie. Europe for nearly sixteen centuries accepted the dogmas of the Semitic Hebrews. Pope Leo X declared "truly the myth of Christ has brought in much gain."

Is it not time that Europe should listen to the Great Aryan Teacher who brought a new doctrine into the world, the hopeful message for all, that of personal character and freedom from

anger, foolishness and lust ; and that the great victory can be won without the help of the priest and muddle headed gods. People in Europe for nineteen centuries were guided by dogmas. What even the illiterate Semitic folk rejected the pagan races of Europe were forced to accept by means of the instruments of torture. The history of the medieval period when Europe was under the rule of papacy shows the methods adopted by the Vatican to extend their sway.

Harmsworth History of the World, Vol. IX gives the following account of the papal despotism :

"These centuries, the eight hundreds, the nine hundreds, and the early ten hundreds, are admitted by all historians to have been the time of the deepest degradation of the papacy. A long succession of utterly insignificant popes is followed by one man of eminence, perhaps of genius, Pope Formosus, (891-896), but he was a violent political partisan, accused of complicity in the murder of one of his predecessors, and his dead body, having been dressed in papal robes, and subjected to the indignity of a trial, was mutilated by order of a solemn council, stripped, and thrown into the Tiber."

In India the power of the king is great, but the spiritual power of the ascetic is greater. Renunciation has always been the one triumph of Aryan religion. The last physical phenomenon is death, and renunciation typifies the abandonment of all secular ties, and is therefore tantamount to death. Physically he dies to gain spiritual birth, and the Aryan in his magnanimity apotheosised the man who made the renunciation. In Europe religion does not mean renunciation, on the contrary it means acquisition of political power. Jesus declared my kingdom is not of this world, nevertheless his successors wished nothing more so much as the power to rule. All the paraphernalia of political power is handed over to the bishop and the archbishop, and after his installation into the see he has to go to the king and kneel before him and pay him homage simply because he has to receive recognition at the king's hands. It is a kind of spiritual mockery and a degradation of the spirit of

godliness. Aryan India always recognised the supremacy of the power of divinity, and when man renounce the world he associated himself with the supreme power of righteousness and Truth, which are eternal.

THE BUDDHA DAY CELEBRATION AT CALCUTTA.

The Buddha Birthday Celebration was held at the Theosophical Hall on the 2nd of May at 6-30 P.M. The Acting Chief Justice, Sir Ashutosh Mookerjee presided. The hall was tastefully decorated. The Bhikkhus Siddhartha and Devarakkita chanted the "Pali paritta." Mr. S. C. Mookerjee, Bar-at-law, read a few passages from the "Light of Asia." A Bengali translation of the Brahmanadhammika Sutta was read, which showed the condition of the Brahmins at the time of the Buddha, and His advice to them to love the cow and not have it killed for sacrifice.

Mr. Jagadis Chatterjee spoke on the necessity of Pali studies to understand the past history of India. A mere study of the language is not enough, he said. The western scholars have so far failed to understand the spirit of the teachings of the Buddha. Buddhism contains Yoga, without knowing Yoga the nature of the Buddha's Dharma could not be understood.

Mr. Sachindranath Mookerjee spoke on the great love of the Lord Buddha. He said it is essential that the Hindus and Buddhists should work together.

A vote of condolence was passed at the sudden death of the late M. M. Dr. Satis Chandra Vidyabhusana, who was an earnest member of the Maha-bodhi Society.

Names of the departed friends of the M. B. S., were mentioned and their deeds were told, and the Society continued to flourish because of the services they had done. The Society asked the departed ones to accept the merits of the good work so far accomplished.

A special vote of thanks was given to Mrs. Foster of Honolulu for having presented to the M. B. S. United States Gold Bonds worth fifty thousand dollars, whose interest will come to about annually Rs. 3,000.

Thanks were given to Messrs. James Murray & Co. and Francis, Harrison Hathaway & Co. for having withdrawn the Buddha cigar lighter from sale and also the advertisements.

The Anagarika Dharmapala said :—

This day is thrice sacred to the followers of the Great Teacher, the Arahant Sammāsambuddha. On the fullmoon day of Wesākha the Sakya Prince Angirasa Siddhartha two thousand five hundred forty four years ago was born at the Lumbini Grove near Kapilavastu. On the fullmoon day of Wesākha He became the all-knowing Buddha under the shade of the Bodhi Tree at Bodhi Gaya ; on the fullmoon day of Wesākha in His eightieth year He passed away realizing the Anupadhisesa Nirvana Dhatu at the Upavartana Sala grove in Kusinara. In the Buddhist countries of Ceylon, Burma Cambodia, Siam, there is great rejoicing to-day. Men, women and children from early morning leave their homes for the nearest temple to spend the day in the observance of the holy precepts. It is a day of joy and gladness. They abstain from destroying life of animals, taking intoxicating liquor, indulging in sensual pleasures, speaking falsehood and dishonest gain. Some observe the eight precepts, some the five. Those who observe the eight precepts wear white garments, they refrain from using ornaments, perfumes, and luxurious and costly seats. To them it is a day of renunciation. In the Asanasala all sit down on mats, the rich and the poor, on the floor, and eat the simple food prepared for all. They are expected to practise Bhavanā, or the creation and development of good thoughts. Some practise the Bhavana of loving kindness, some practise the Bhavanā of impermanence, some the bhavana of conscious breathing, some think of the sublime characteristics of the Lord Buddha, some think of death, that everyone must some day die, and that only good works will help the man in this and in the next

life. For twenty-four hours they practise the Brahmachariya life. Those who practise the Bhavaṇa of love repeat the words "may all living beings, small and great, visible and invisible, enjoy peace and happiness, may they be free from misery and sorrow."

To-day two thousand five hundred and nine years ago the Prince Sīddhartha, after six years of extreme penance, sitting under the Bodhi Tree became the all knowing Buddha. He, in the first watch of the night, gained the divine knowledge of looking back into the past for many millions of kalpas, and found that man had no beginning, in the middle watch of the night He obtained knowledge to look in the future, and saw that man is born again and again, and in the early dawn He discovered the great Law of Cause and Effect which is known as the Pratitya Samutpada Dharma, whereby man can by wisdom realize the happiness of eternal Nirvana. For seven weeks He enjoyed the bliss of Nirvana, taking no food, in the seven places near the Bodhi Tree at Buddha-Gaya, which are ever sacred to the Buddhists. After having realized the eternal bliss of Nirvana, He was implored by the Brahma Sahampati to preach the Immortal Doctrine to the people. He began His public ministry in the eighth week, after Buddhahood, and for forty-five years was ceaseless in exhorting the people of Middle India to lead the life of the noble eightfold path. Middle India is therefore sacred to the Buddhists. Gaya, Benares, Rajagriha, Nalanda, Kusinara, Kosambi, Kanoj, Savatthi, Saketa, Mithila, Sankassa, Kuru, Ayodhya, Vesali, Pataliputra, Kapilavastu, are sacred because of the holy association in connection with His glorious life. He preached on charity, morality about heavenly life, the evils of sensuality and the blessings of renunciation to the ascetics of all classes, to the kings, princes and princesses, noble ladies, Brahmans, householders, weavers, potters, smiths, sweepers, and women of all classes, to children, to gods, to demons, and taught people to abstain from killing animals either for food or for sacrifice, to be kind to them and not treat

them with cruelty. The essence of His religion is to avoid evil, to do good, and to purify the heart from evil thoughts.

Sabbapaapassa akaranam, kusalassa upasampadā, sachitta pariyodapanam etam buddhana Sasanam.

For a 1,000 years the people of India have forgotten the Compassionate Saviour, and for a thousand years the people of Buddhist lands have forgotten India.

After nearly a thousand years of forgetfulness the Maha-Bodhi Society began the work of revival nearly thirty years ago. The sacred place so full of historic associations to the Buddhists is Buddha-Gaya, which is now in the hands of the Mahants of the Saivite math of Buddha-Gaya.

The twentieth century of the Christian era corresponds to the twenty-fifth century of the Buddhist era. This century shall go into history as the century of righting wrongs. After several centuries the Holy Sepulchre at Jerusalem, sacred to the Christians, have been restored to them ; Palestine sacred to the Jews have been restored to them by common consent of the European Powers ; Mecca is in the hands of Moslems, Benares is in the hands of the Saivites ; the Vishnupad at Gaya is in the hands of the Vaishnavas ; Pawapuri is in the hands of the Jains, and only Buddha-Gaya remains in non-Buddhist hands, desecrated by the menials of the Saivite Mahant, the sacred Image of the Buddha Sakyamuni in the sanctuary of the great Temple is transformed into a hideous looking idol. The Buddhists have never been vandals nor they shed a drop of blood in the long career of twenty-five centuries. The Hindus are showing sympathy with the Moslems who are trying to protect their interests in connection with the sacred places in Arabia, and the Buddhists hope that the Hindus will use their goodwill and their sympathy to the Buddhists and endeavour to have the sacred Temple restored to them. Righteousness and justice demand that the holy site at Buddha-Gaya should be restored to the legitimate heirs. The days of intolerance and persecution are past. It is time that the two hundred millions of Hindus should unitedly make a demand of the Saivite Mahant to restore the

Holy Tree at Bodh-Gaya to the Buddhists. Let the Hindus show their love to the Buddha in liberating the holy shrine and welcoming their long lost brothers.

The Government of India through the Government of Bengal informed the Maha-Bodhi Society that they are prepared to present to the Society a Relic of the Buddha, provided the Society build a worthy Vihara to have it enshrined, and the Society having accepted the offer began building the Vihara last year at College Square.

The plan of the Vihara is based on the famous temple at Ajanta, and it is hoped that the building will be completed in October next. H. E. Lord Ronaldshay, Governor of Bengal consented to preside at the opening ceremony of the Vihara. The facade of the Vihara is of stone and the decorations carved thereon are copied from the stone sculptures of Ajanta and other Buddhist monuments. When completed the Vihara will give an idea of Buddhist art of the period between B. C. 250 and A. C. 600. The Maha-Bodhi Society tenders its most sincere thanks to Mr. Monmohan Ganguly, the Honorary Architect, who is indefatigable in his disinterested labours to make the Vihara a work of aesthetic art. We have also to thank Mr. Hirendra Nath Datta for the services freely rendered to the Society. It is estimated the building will cost about Rs. 79,000. The greater part of cost has been borne by Mrs. T. R. Foster. That very enlightened Prince, His Highness the Maharajah Saheb of Baroda has kindly contributed Rs. 10,000 to the Vihara Fund. Dr. C. A. and Mrs. Hewavitarana of Colombo contributed Rs. 2,000 to meet the cost of the stone facade and we have been promised Rs. 1,000 by Mr. P. A. Pieris of Weeradena, Maravila, and Rs. 1,500 by Mr. and Mrs. Nanayakkara Don Stephen de Silva of Colombo. From Burma, Siam, China, Tibet, Arakan, Japan, the Society has received no subscriptions for the Vihara. Excepting the four contributors from Ceylon the Buddhists of that country have so far failed to contribute to the Vihara Fund. From Spain, England and the U. S. of America and various parts of India a few Theosophists have

also sent individual subscriptions thereto. We have received three subscriptions from Bengal. It was our wish to build the Vihara with the help of the Buddhists of all Buddhist lands. They have failed to respond. Devotion to historically consecrated spots associated with the life of the Tathagata has been commended by the Blessed One himself but that loving desire is not manifest in the hearts of modern Buddhists. Buddha-Gaya has to be rescued from sacrilegious hands ; Sarnath near Benares is undergoing exploration at the hands of the officers of the Department of Archaeology and next year the Mahabodhi Society hope to start building a Vihara there. Mrs. Foster of Honolulu has sent Rs. 20,000 to meet the cost thereof. We have already purchased land at Perambur near Madras to build a Hall for the use of the Madras Buddhists and Professor Lakhshmi Narasu is supervising the building thereof. Mrs. Foster has sent Rs. 3,000 for the work. With penetrating insight and with a heart full of love for the work that we are doing to revive the forgotten Dharma of the Lord Buddha Mrs. Foster has purchased United States Government Victory Bonds for 50,000 dollars and presented them to the Anagarika Dharmapala to carry on the work with the yearly interest thereon. We shall get about Rs. 3,000 yearly for the work of the Society. It is the intention of the Society to create a permanent fund for the propagation of the Dharma in India and in English-speaking countries and this magnificent donation of Mrs. Foster will be made the nucleus of the Fund. We hope that friends of Buddhism will contribute to this Fund and become share-holders of the great work that we intend to start next year. On behalf of the Buddhists we take this opportunity to tender our grateful thanks to Sir Asutosh Mookerjee for the help he is giving us in our work. The Kalyana Dharma of the Blessed One was intended not for one caste or tribe or country and it was the wish of the Blessed One that His Dharma should be preached to all classes and races. Born in Kapilavastu the Blessed One leaving His own land came to Middle India and spent forty-five years in the work of salvation of the people.

His words to the Bhikkhus in the fifth month after His enlightenment are recorded in the Cullavagga in the Vinaya Pitaka as follow: "Caratha bhikkhave cārikam bahujana hitāya bahujana sukhāya lokanukampaya atthaya hitaya sukhaya devamanussanam. Desetha bhikkhave Dhammam adikalyanam majhekalyanam pariyosana kalyanam sattham sabyanjanam kevala paripunnam parisuddham brāhma cariyam pakasetha." Wander forth O Bhikkhus in compassion for the world for their gain and for the happiness of gods and men, Preach ye the Dharma, which is sweet in the beginning, sweet in the middle, sweet in the end, in its letter and spirit in its fulness. Preach the life of Brahmachariya in its purity.

The Western races, especially the French, Germans and the English came to learn of the Dharma in the fourth decade of the last century, thanks to the Englishman, Brian Houghton Hodgson, who was British Resident in Nepal. He collected the Sanskrit texts of the Buddhist Scriptures and had them sent to Paris to the British Museum and to the Asiatic Society of Bengal. Mons. E. Burnouf was the first to study them, and was the first to translate the Saddharma Pundarika into French. In 1844 the Christian missionary Spence Hardy learnt Sinhalese and published his work on Buddhism in London called a "Manual of Buddhism." Being a missionary he had failed to understand the spirit of the teachings of the Buddha, and attacked Buddha vehemently for having denied the existence of a Creator. Thenceforth Buddhism became an eyesore to English Christians, and not until Sir Edwin Arnold brought out his great poem the "Light of Asia" that the English-speaking people were able to show sympathy with the life and teachings of the Aryan Saviour of India. The late Sir Charles Lyall in his "Asiatic Studies" said that the struggle for the future supremacy of the religious world lies between Islam, Christianity and Buddhism, the three great missionary religions. When he laid down that dictum Europe had not yet conquered the forces of Nature. Science and social progress are in favour of a democratic religion based on ethics and psychology. That

religion that has more of ethics and psychology and helps the social consciousness to realize the brotherhood of man has a great future.

The figure of Christ had been able to monopolize the religious consciousness of Europe for 1,300 years. There are scholars in Europe who wish to see the new religion of Europe built on the teachings of Christ and Buddha, Christianity is a theological religion while Buddhism is an ethico-psychological democratic brotherhood. We shall be glad to see an attempt made to give the pure teachings of the Buddha Sakya Muni to the English-speaking people. A great deal of the present awakening in Europe as due to the labours of Oriental scholars in the West. Dr. and Mrs. Rhys Davids, Sir Edwin Arnold, Charles Warren, Paul Carus, in English-speaking countries have more or less popularized the teachings of the Buddha. In fact the work of the Maha-Bodhi Society is being carried on by the aid of the Western disciples of the Buddha. The Asiatic followers of the Buddha have yet failed to realize that they have a duty to do for the welfare of the world. The co-operation of the English-speaking people with Asiatic Buddhists is most needed to-day. The progress of the world does not depend on fire and brimstone, nor on destructive warfare. A little of the spirit of renunciation and a desire born of compassion to work for the welfare of humanity as a whole will greatly help to make the world better.

The Blessed one came to teach the way to obtain eternal peace by destroying selfishness from the mind of man. His is a Law of Grace for all. There should be no unhappiness in this world if people had more of that redeeming love to man and animal. The Semitic religions have been guilty for having introduced to the world the cruel ethic of bestialism. The Western people have become slaves of alcoholism, especially the Anglo-Saxon race. Bestialism and Alcoholism are both forbidden in the Aryan Dharma of the Buddha. It is a cheering sign that the people of the United States have abandoned the manufacture and sale of alcoholic liquor in their land. In India

our good Mahomedan brothers have expressed their desire to abstain from sacrificing cows on their feast days. Seventy million people giving up sacrifice of the very useful animal means that millions of lives will be saved from the butcher's knife. The good Karma generated by this merciful act will have a beneficial effect on the people of India and in abstaining from this sacrifice they will receive the blessings of Alla. We Buddhists can only rejoice that the Mahomedans have resolved to show mercy to the dumb but very useful animal, who serves man from his birth to the time of his death. The Buddha pleaded for the cow in a special discourse called the "Brahmana Dhammika Sutta" in the Sutta Nipata. This divinely favoured land must henceforth progress inasmuch as the spirit of compassion and non violence has come on the people at the time when an attempt is being made to preach the Doctrine of Compassion of the Lord Buddha.

The illuminating life of the Lord Buddha has not been seriously studied by those who wish to adopt methods for the amelioration of teeming millions of this sacred land. His life of renunciation, and the altruistic methods adopted by Him were found practical then, and we are convinced that they are practical now. Those who wish to consecrate their lives to bring happiness to the people of India would not be doing a bad thing if they will make a serious study of the Life and teachings of the Blessed One. For forty-five years, from his thirty-fifth to the eightieth year He laboured incessantly teaching the people of this land to save them from ignorance and misery. He said that "by hatred is not hatred conquered but hatred is conquered by love." This is the negative expression of an immutable law. In its positive effect, He said that by loves hatred can be conquered. The three principles of Aryan religion which he enunciated are Ahimsa, nekkhamma, and abyapada. Ahimsa is mercy, nekkhamma is renunciation, abyapada is love. These three principles combined form the key stone in the arch of the Wisdom religion that He proclaimed.

If political freedom can make a nation happy the British

people must be the happiest in the world. But we don't see that they are happy. The wise man, said our Lord, must build up his life on the foundation of moral conduct. Savages fight and kill each other. The moral man reasons and conquers by love. European nations for the last thousand years have never been able to enjoy the fruits of a spiritual civilization. They have weapons of destruction, and we have seen the pernicious and disastrous results of scientific destruction in the last war. The Buddha in His Sermon that He preached to King Ajatasattu stated what He expects of the person who adopts the religious life to do: "The Bhikkhu controls himself. Uprightness is his delight, he refrains from the destruction of life. The stick and the weapon he lays aside, he avoids doing cruel deeds, he is full of mercy, he lives the compassionate life." This sermon is called the *Sāmaññaphala sutta*, and has been translated by Dr. Rhys Davids and is incorporated in the book called the "Dialogues of Buddha." It may be read by every educated man with profit and pleasure. Regarding the demoralizing nature of politics a well known writer said in an article in the *Daily Mail*, which was reproduced in the *Indian Daily News* of April 24th 1920 p. 8.—"There is no field that offers such reward for the empiric, the charlatan and imposter as the political field. In law the shady practitioner is doomed. He is suppressed by the organised conscience of his profession. In medicine the quack is chased from pillar to post. But in politics the arts of the palmist, clairvoyant and the magic worker have an unlimited scope in the credulity of the weak-minded." The Buddha advised the Bhikkhus to avoid politics and laid down the rule to conform to the King's law (*anujānāmi bhikkhave rājunam anuvattituntī.*) *Mahavagga*, *Vinaya Pitaka*, *Vassupanyika khandhaka*. Empires have fallen, world conquerors have left no good name behind. Alexander died young a victim of drunkenness. Napoleon died in exile. Wilhelm, the German emperor, who wished to be a world conqueror, is now an exile. The Buddha lives in the hearts of countless millions, and His weapon was all-embracing love.

What India needs to day is the doctrine of the Buddha. For a thousand years India has suffered, but she need not suffer any more. The flowery speech, says "Sree Krishna, in the "Bhagavat Gita," is uttered by the foolish rejoicing in the letter of the Vedas. All the Vedas are useful to an enlightened Brahmana as is a tank in a place covered all over with water." It is said in the Prapanchasara Tantra that Brahma, Vishnu and Rudra appeared before Nārāyana and said "O Lord be merciful and tell us who we are, and whence we have sprung, what is our cause and what is that we are to do." Where the gods have failed to solve the problem will muddle-headed man succeed!

The Buddha discovered the operating causes of the cosmic process. He looked back to the past, and saw that there had been numberless destructions and reconstructions of the earth and the heavens from mahakalpa to mahakalpa. It is the *bija niyama* that the seed of the creeper should produce a creeper; it is the *ritu niyama* that the leaves trees should fall at a certain season; it is the *karma niyama* that man should suffer for his evil deeds and enjoy for the good karma that he has done in his previous lives; it is the *chitta niyama* that each thought should go through a number of stages before it could become a karmic factor. He saw that the world and the countless solar systems were not created by an Iswara. He saw that there is no permanency in the heavens and in the purgatorial hells. He saw that men and gods suffer through ignorance of the causes that produce evil. He gave to the world the fruit of His grand discovery in the Pratitya samutpada dharma. Man enveloped in ignorance of the great Law of karma goes on creating karma in thought, in words and in deeds, which are called Sankharas. Past Sankharas produced the consciousness (*vinnaṇa*) of the present life, and, in the present life consciousness is producing fresh Sankharas, that is creating new karma by thoughts, words and deeds. *Vinñāṇa* depends on the *nama rupa*. Because there is consciousness, ideations, feelings and perceptions are produced. These ideations, perceptions and feelings come into being through the activity of the six senses (*salayatana*) eye, ear,

nose, tongue, body and mind, and the six senses come into contact with outside forms, sounds, smells, tastes, touch and ideations. Contact produce feelings (vedana) good, bad, and indifferent. Feelings produce a thirst, (tanha) for pleasures, for heaven, and also for non-existence. This tanha (thirst) produces (upadana) clinging to dogmas, soul theories, ascetic practices and sensual pleasures. Upadana in the fourfold form produces existence in the three realms. Existence result in the birth of (five skhandhas) the living human being ; and birth is associated with decay, disease, death, and the manifold miseries of life. How is all this evolution of misery to be destroyed? By (Pragna) wisdom and leading the moral life according to the Middle path, avoiding the extremes of sensual indulgence and ascetic habits, and following the ethics of the Noble Eightfold Path.

The Blessed one taught the way to realize Truth and not cling to the dogmas of religious beliefs and theories of any kind (adhāna gahi sanditthi paramasi), and in the Brahmajala sutta He has explained the sixty-two religious beliefs that were current in India at His time. Man is guided by his feelings and by what he hears (paratoca ghoso) and arrives at conclusions without proper analysis. In the Buddha's teachings there is no place for dogma, bigotry and fanaticism. Hearsay reports, traditions, revelations, scriptures, holy men, magicians, logicians, were to be set aside in the search for Truth. The Dharma harms none. That which brings pain on another, which suggests dishonest acts, sensuality, recourse to falsehood and to insobriety reason condemns. No man can enter into the heart of another, and reasoning is the greatest privilege that differentiates man from animals. Man has the shrewdness even to deceive gods. Others may condemn evil acts and evil speech, but what if a man thinks evil of another. No other can guide man except his own reasoning. He must find the evil and the good. Therefore man by his own effort and analysis has to find out what is evil and what is good. No man therefore has a right to persecute another man for his inward beliefs. Nihilisms pessimism, atheism, deism,

pantheism, monotheism, henotheism, hedonism, spiritualism, occultism, scepticism, agnosticism, are called (*antaggahi ditthi*) extremes of religious views, and the Great Teacher exhorted His Bhikkhus to avoid clinging to them (*adhanagahi ditthi patinissagi*) but to follow the path of analysis (*vibhajjavada*) keeping the mind ever free. "This is the only true path, all else is wrong" such a dogmatic statement no follower of the Buddha will make. Persecution and intolerance have no place in His Dharma. No wise man enters into controversy to establish his own opinions. Sectarians who are engaged in dialectics are according to the Buddha, like the blind men who described the elephant, the one who felt the tail said that the elephant is like a broom, the one who held the trunk said that the elephant is like a plough, each one described the elephant in his own way.

The root causes that lead man to quarrel with another are, the Blessed One said, avarice, covetousness, anger, harbouring anger, malice, maligning others, self-praise, cunning, hypocrisy, self-opinionatedness, clinging to dogmas. These are to be avoided. Whatever thing you do, whatever speech you make, whatever thought you think, let love precede them and all quarrelling will be avoided. Love is called *sārāṇiya dhamma*, because it unites people and avoids quarreling. The two essential principles that are needed to make the world happy are Renunciation and a Itruistic service for the welfare of others.

The Religion of the Buddha may be likened unto a beautifully built city with extensive parks, orchards, ornamental lakes with lotuses of variegated colours, pavilions, resting halls for the day and night, dining halls, service halls, dormitories, laboratories, alms houses, workshops of arts and crafts etc. The entrance gate bears the inscription "Within there is peace and rest: Controversial quarrels about religious beliefs are prohibited." Extravagant luxuries and starvation are both dangerous to the economic welfare of the human being. There is enough on this earth for all to enjoy if men only will get the necessary education to think and live-economically. The middle path is the best. America has prohibited liquor, France

is prohibiting the importation of all kinds of luxury. Russia is trying to solve the problem of equal happiness to all by adopting new methods hitherto untried in Europe, whereby the will of the majority should be followed. Dean Inge describes the present condition of Christendom as follows :

"Our species is the most cruel and destructive of all that inhabit this planet. If the lower animals, as we call them, were able to formulate a religion they might differ greatly as to the shape of the beneficent Creator but they would nearly all agree that the devil must be very like a big white man."

In this twenty-fifth century of the Buddha era, a crisis has come which is international. The East and the West have met. The question is shall we believe the arrogant dictum of Kipling, the barrack poet, or the Ethics of Compassion of the Prince Siddhartha who sacrificed his all to bring happiness to all, and lived to His eightieth year admonishing all to lead the life of happy cheerfulness, avoiding quarrels, and sectarian dogmas by following the active life of renunciation and all truistic service. The most compassionate and the Great Elder of Religious Teachers in the world was The Buddha. The most righteous of earthly kings that lived on this earth was the great Asoka. The message that the latter gave to the two hundred millions of Indian people is incised in the edicts on rock which are to be found in various parts of India. The Maha-Bodhi Society believes that the so-called civilized nations of Europe as well as the suffering millions of India need the teachings of the Aryan Saviour, and it is for the noble-minded youngmen of India to unfurl the Flag of the Buddha and deliver His message to the suffering world.

EDUCATIONAL NOTES.

Amritsar has, for the last decade, been the centre of a unique educational effort among the Mahomedan community, which starting with humble beginnings has, through the steady and ceaseless endeavours of its promoters, grown into dimensions which evoke the admiration and wonder of all who come in contact with it. When ten years ago the late lamented Shaikh Muhammad Umar, Barrister-at-Law and Municipal Commissioner, took into his head the idea of establishing an organisation for awarding scholarships to Mahomedan youths to enable them to prosecute their studies in the various arts on condition that they repaid the amount without interest, who thought that the movement would grow and expand and prove of immense usefulness to the community? In the first year when the Anjuman-i-Taraqqi-i-Talim-i-Musalmanan-i-Amritsar, whose name has now been altered to the Anjuman-i-Taraqqi-i-Musalmanan-i-Hind, was established it was able to offer scholarships worth only Rs. 10 per mensem. It is now providing Rs. 2,000 a month for the purpose, and the total object during the ten years of its activity has reached the figure of eighty thousand.

The Anjuman celebrated its anniversary on the 28th and 29th February, when many leading Mahomedans, interested in educational uplift, attended from out-stations. Mian Sham-suddin, a local rais and skin merchant, presided on the occasion and set an excellent example to his co-religionists by making a generous donation of ten thousand rupees, in addition to granting a loan of six thousand rupees to the Anjuman without interest. This practical sympathy with the objects of the Anjuman, of which he is one of the oldest members, was highly appreciated. Donations from local sympathisers and mofussil supporters were also announced, the total receipts at the gathering amounting to Rs. 33,000. A deputation from the

Anjuman had also lately waited on His Exalted Highness, the Nizam whose generous support of educational organizations is well-known, and the announcement at the meeting, that His Exalted Highness had been graciously pleased to make a grant of Rs. 250 per mensem at present for a period of five years, was hailed with genuine and widespread satisfaction. Considering the measure of usefulness to which the Anjuman has attained within the short period of ten years, in having helped 299 youths with a total sum of Rs. 80,000 for study in India and abroad, it is time the Anjuman attracted the earnest attention and generous support of merchant princes and other benefactors among the Mahomedans and was enabled to further extend its useful and beneficent activities.

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Sir Harcourt Butler laid the foundation-stone of the Sanatana Dharma Art and Commercial College at Cawnpore on the 1st instant. The college site is on the bank of the River Ganges, two miles from the city proper. The address which the College Committee presented to His Honour stated that the institution was to have some special features. In addition to imparting first grade instruction in arts, the college will have a strong commercial side. The college intended to impart instruction on independent lines up to the degree standard of commerce till such time as the Allahabad University decided to institute a Degree of Commerce or Cawnpore gets a University of its own. Religious instruction was to form another feature of the college. The college authorities have been promised donations amounting to four lakh of rupees by Rai Bahadur Lala Bishambar Nath, in aid of the Sanatana Dharma school. The donors include the Maharaja of Balarampur and other Taluqdars of Oudh, local Marwaris, who have contributed largely, and members of the European community and local mills and factories.

We heartily congratulate the public spirited promoters and supporters of the college on the success so far achieved. Sir

Harcourt utilized the occasion to make one of his thoughtful and hope-inspiring addresses showing what an enthusiast he is for the development of sound education. The support that the scheme has received from the European merchants of Cawnpore is very striking, and equally encouraging for the future. The general public ought surely to be not less generous. All should emulate the noble example set by Rai Bahadur Lala Bishambar Nath.

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His Exalted Highness the Nizam as a patron of Moslem literature has issued an important firman dealing with the preservation, correction, and elucidation of ancient texts. "We have observed" says the firman "that many of the books relating to our old sciences and learning are printed on very inferior paper and the caligraphy is not at all satisfactory. Numerous errors moreover are found in the texts. Their correction is a matter of urgent necessity. A new department shall therefore be established in our State with a budget of at least a lakh of rupees to be called "The Department for the Correction of Books and Compilations." Men with expert knowledge of the arts and sciences shall be invited from all over India on terms of service or of remuneration by work. Through their agency the texts shall be corrected and important departments of knowledge requiring elucidation shall be furnished with commentaries. The corrected texts and commentaries shall be printed on good paper and properly bound, and they shall be distributed for sale to all important publishing houses and libraries. This will both benefit the public and preserve from decay the old arts and sciences which have felt the heavy hand of time and in some cases have been nearly wiped out of existence."

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The Rajkumar College, at Rajpur, where the Kumars of the Ruling Chiefs of the Central Provinces and Bihar and Orissa study is making excellent progress under its

Rajkumar College at
Rajpur.

present Principal Mr. V. A. S. Stow. To supply its one great need Maharaja Ramanuj Sasan Singh Deo, C.B.E., Ruler of Sirguja State, generously contributed Rs. 30,000 recently to provide an electric installation for the College, in memory of his late father the Maharaja Bahadur. He has now added to this another princely gift of Rs. 23,000 to provide an electric generating plant. The installation of electric light and fans with a generating plant will not only provide an important need, but will give the College in this respect an advantage over all the other Chiefs' Colleges. Maharaja Ramanuj Sasan Singh Deo, like his late father, is distinguished for his liberality, and in these gifts he has provided a worthy memorial to the late Maharaja Bahadur.

THE WORLD OF CULTURE.

In an article on "Time, Space and Gravitation" reproduced from the *London Times* in
 The New Physics. Science (New York) of January 2, 1920,
 Albert Einstein writes: "The older physics including the laws of Galileo and Newton, clashes with the relativistic Kinematics that I have indicated. Physics had to be modified. The most notable change was a new law of motion for (very rapidly) moving mass points. * * * The laws according to which material bodies are arranged in space do not exactly agree with the laws of space prescribed by the Euclidian geometry of solids. * * * The new theory of gravitation diverges widely from that of Newton with respect to its basal principle."

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WE do not come across many books in English on the educational institutions of France. Our
 Science and Learning in France. graduates therefore will welcome the timely publication of *Science and Learning in France*.

ing in France by the Society for American Fellowships in French Universities (1917). The volume seeks not only to help the prospective student, but is intended also to be an appreciation of French culture by American scholars. Intellectual France of the last century has thus been opened up in special articles devoted to the contributions of French scientists and philosophers since 1815. The book is the result of the collaboration of one hundred professors representing the chief universities of the United States, and may be usefully consulted by our university men.

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No student of the problems of environment *vs.* race or sociological *vs.* biological agencies in human progress can afford to be without a copy of W. E. Castle's *Genetics and Eugenics* (1916). The subject of heredity is treated by the author in connection with men, domestic animals and cultivated plants. The reader will find in the volume an account of the science as it stands to-day with its solved and unsolved questions and will further be introduced to the pioneers like Lamarck, Darwin, Weissman, De Vries and Mendel.

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In the *Monist* of July 1918 the Italian philosopher E. Rignano criticizes the pedagogic methods of to-day as too verbal, mechanical and abstract. His plea for a more concrete and vitalizing scheme, although not quite novel, may still be profitably read by the teachers of our schools. According to him, we may note in particular, in the study of philosophy emphasis should be laid not so much on metaphysics as on "scientific synthesis" and the history of science.

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The fortunes of Africa during the two decades of the present generation are of immense interest to students of current history. The story has been clearly told by H. A.

Contemporary Africa.

Gibbons in his *New Map of Africa* (N. Y. 1917). It is practically the only book on the subject. Educators responsible for lessons on geography will find it extremely valuable.

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MOHAMMEDANISM is being reinterpreted in Sir Theodore Morison's recent articles. In the *Nineteenth Century* (July 1919) we are told that the Young Moslems in India, Turkey and Egypt are either sceptics or hold unorthodox opinions which would scandalize the divines of El Azhar or Deoband, but "it is just these young men who are taking the lead in championing the cause of Islam." The explanation of this apparent anomaly lies in the fact, says he, that "Islam is more than a creed, it is a civilization",—it is a social group with a philosophy, a culture and an art of its own.

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QUITE a number of articles on Indian Music have of late appeared in the musical and other journals of the United States, such as "Eastern and Western Music" in *Musical America* (1918), "Music and Musical Instruments of India" in the *Music Courier* (1918), "Message of Hindu Music" in *Asia* (1918), and "Patronage of Music in India" in the *Musical Observer* (1919). All these contributions are from the pen of B. K. Roy.

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EVEN the lay reader will be able to follow intelligently the two volumes of A. Macfarlane on British Scientists of the nineteenth century. The first of these, entitled *Ten British Mathematicians* was published in 1916, and the second *Ten British Physicists* in 1919. Both belong to the *Mathematical Monographs Series* (New York).

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A useful little book on the scientific achievements of to-day is Lord Moulton's *Science and War* (Cambridge 1919). Internal combustion engines, secondary batteries wireless

telegraphy, gyroscopes, sound-ranging, chemical inventions and medical advances of the war period are described in this book in an attractive style.

In the December number of the Political Science Quarterly

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The Oxford History of India. (1919) the fallacies of Mr. Vincent A. Smith as historian are exposed by Benoy Kumar Sarkar in a review-essay on "An English History of India." The article emphasises the distinction that there is between archaeology and history.

(—*The Collegian.*)

THE CEYLON BUDDHIST ANNUAL.

This splendidly printed Annual with numerous illustrations, and well written articles in English has been sent to us by the publishers Messrs. W. E. Bastian Co., the well-known printers of Colombo, Ceylon. English speaking Buddhists of Burma, Siam, and other countries, who are interested in the most ancient form of Buddhism ought to each purchase a copy. Price per copy is Rs. 2/8/-. A few copies have been sent to us with a request that we should have them sold. Our Manager will be glad to receive orders, and the Annual will be sent by V. P. P.

We are sending the Journal for March, April, May and June in one number. A large number of subscribers in Burma and Ceylon have yet to pay their dues, and we regret that a large number of subscribers to whom the journal was sent by V. P. P. had declined to accept their copies, thereby putting us to considerable loss. The Journal is published at an annual loss of Rs. 600, and the Journal continues to exist because of the faith that one individual has in the Dhamma. We sincerely trust that defaulting subscribers will remit their dues, and also make an effort to get more subscribers.

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXVIII.	CALCUTTA JULY.	2464 B. E. C.029A.1	No.	7.
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THE GREAT BOOK OF PATTHANA.

The Teachings of The Buddha are embodied in the Three Pitaka called the Vinaya, Sutta and abhidhamma. The Vinaya Pitaka contains penal regulations which the Bhikkhus have to learn to know what they have to avoid in the observance of the holy life of Brahmachariya. The minor duties are called the *ābhisamācārik* which the Bhikkhus have to perform daily from the time they wake up early morning to the time of going to rest. The Bhikkhu is expected to get up at 2 o'clock in the morning, after having done his ablutions, he is to walk up and down in the cloister for a time as an exercise, and then he is to practise the meditations or study in the way of reciting the suttas, which should be done loudly. This is called in Pāli "*sajjhāyana*". The temple compound has the Bodhiangana and the Chetiangana. The Bodhiangana is the sacred place where the Bodhi tree stands, and the Chetiyangana is the

sacred enclosure where the Dhātugarbha or the stupa stands. The two places have to be kept perfectly clean. The observance of the hygienic rules is most strictly emphasised. Cleanliness is the way to holiness. This is called in Pāli "sammajjaniya kamma". To keep everything clean is good, for one's own progress and delights the heart of the Bhikkhu who does the sweeping and cleaning; to see everything neat, clean and tidy pleases the heart of the visitor of the temple, the good spirits are pleased, and the Bhikkhu gets the good karma for the act, and helps the prolongation of the Religion. The Bhikkhu has to keep his body clean, his robes, and the things that he uses clean, the bed and the chair clean, and personal cleanliness is so much emphasised as to make it essential for him who is practising the mystic illuminations called the Jhānas. Smell of perspiration coming from his own body or the bad smell from his own unwashed robes is a hindrance to the concentration of consciousness. The Religion of the Buddha is the Religion of absolute cleanliness, psychically and physically. The Mahavagga and Culla vagga of the Vinaya Pitaka contain the minor rules of proper conduct and hygiene. They contain the rules of psychological etiquette. Although the Vinaya Rules are primarily intended for the Bhikkhus and the Bhikkhunis, yet the lay man or the lay woman taking the trouble to know them would be immensely benefitted in guiding himself to conform to the rules of the Noble life. Every kind of sin that a Bhikkhu had committed is laid down, for the first time, the place where he committed it, the name of the ādikammika Bhikkhū, that is the name of the one who first committed the offence, the name of the complainant, and the establishment of the penal law whether it be under the category of pārājikā, Sanghādisesa, Thullaccaya, Aniyatā, Nissaggiya, Pācitti, Pātiesaniya, Dukkata. The Mahavagga and the Cullavagga books have been translated from Pāli into English by Professors Oldenburg and Rhys Davids under the Sacred Books of the East Series, and published by the Oxford University Press. They should

be carefully read by the student of the Law to know the rules which a Bhikkhu has to observe. The laymen have to observe only the five Rules and the Ten Commandments, but the Bhikkhu who observes the holy life of the Sramana has to obey the 256 laws of the Vinaya. The smaller observances are called the *ābhisamācārika* and the higher observances are called *ādi Brahmachāriyā*. He who fails to do the minor things fails in the higher life says the Buddha. The noble life of the Bhikkhu is the path to the realization of Nibbāna. The laymen and the laywomen are to help the Bhikkhus to lead the holy life, and the Bhikkhus are to help the lay people by preaching the Dhamma. Reciprocal service helps the continuance of the Religion for a longer period says the Lord in a verse in the *Itivuttaka*. This work has been translated by Mr. Moore an American scholar. A knowledge of Pāli is essential to know the teachings of the Tathāgata in the original. Translations loses much of the virgin lustre of the original Pāli. He who wishes to know the absoluteness of the human mind and the potentialities thereof ought to study the Pāli books. Greek, Latin, Hebrew, are useful studies to know the customs and the animistic speculations of the Greeks, Jews and Romans. They contain no psychology. The life of the Bhikkhu is the most complete life if the rules are strictly adhered to. It is the life of perfected godliness of ennobling peace and altruistic service for the happiness of men and gods. Without faith even a Bhikkhu can make no progress in the holy life of Brahmachariyam. The realization of Nibbāna in this life is only possible by a Brahmachari, whether he be a Bhikkhu or a layman. Mere book learning and philological knowledge of Pāli is insufficient. The letter and the spirit are two things in the Religion of The Buddha. The saintly life is the foundation of progress. The obstacles for psychical development have to be removed before illumination comes. Sensual pleasures, anger, hatred, illwill, slothfulness, restlessness of both mind and body, scepticism are the hindrances that have to be removed completely. The seven principles of Wisdom have to be

cultivated strenuously to obtain the illuminating knowledge of what Nibbāna is. A Bhikkhu may wear the yellow cloth and yet if he neglects the lesser and the higher morality he may not be able to advance in the path of Nibbāna. A life of strenuous activity, giving undivided attention to the subject, and letting not the mind to wander away from the path are the qualifications. Bhikkhus to-day are too much engaged in other things inimical to the life of samādhi. Hence their uselessness to the world as examples of the noble Religion of the Tathāgata.

It was in the seventh year of Buddhahood that the Blessed One first taught the Abhidhamma to Sariputta, the great Arhat, the chief and right hand disciple of the Tathāgata. The Abhidhamma is pure psychology. The Abhidhamma Pitaka contains seven books, viz. Dhammasaṅgahī, Puggala Paññatti, *Dhatukathā, Yamaka, Vibhanga, Kathāvatthu and the Patthāna. The Patthāna is called the Mahāpakarana. The Siam Royal Edition of the Patthāna contains four volumes. The Commentary thereon is called the Mahāpakarana Atthakathā by the great Buddhaghosa. The text in Burmese characters has been published by the P. G. Mundyne Pitaka Press at Rangoon.

Students of Buddhism in the West have yet not thought of studying the Patthāna to find out the contents thereof. They have made no attempt yet to make a comprehensive study of the Twelve Nidānas or the Doctrine of the Paticca samuppāda, which Warren calls the Doctrine of Dependent Origination. The Vibhanga of the Abhidharma Pitaka gives a through elucidation of the 12 Great Causes beginning with Avijjā. To get a comprehensive idea of the psychology of the Tathāgata the Buddhist scholar must understand the working of the Twelve Causes together with the Twenty Four Causes described in the Patthāna. The Pali terms of the Twenty four Causes are: Hetu paccayo—arammana paccayo—adhipati paccayo—anantara paccayo—samanantara paccayo—sahajāta paccayo—aññamañña paccayo—nissaya paccayo—upanissaya paccayo—purejāta paccayo—pacchājāta paccayo—āsevana paccayo—

kamma paccayo—vipāka paccayo—āhāra paccayo—indriya paccayo—jhāna paccayo—magga paccayo—sampayutta paccayo—vippayutta paccayo—atthi paccayo—natthi paccayo—vigatapaccayo—avigata paccayo.

Given the causes the effects come to pass in sympathy therewith. The complex operations of the Consciousness together with the coordinating dhammas are explained in the Patthāna Book. It goes into the root elements of operating Causes of the evolving skhandhas which go to make up the human being. Man is a combination of the five Skhandhas, viz. the physical body, the feelings, perceptions, ideations and the mind. The mind operates through the six avenues, the eye, ear, nose, tongue, body and mind. It feels, perceives, wills, and thinks. The nature of the mind is to be active. It thinks in the wrong way and also in the right way. When guided by wisdom in accordance with the law of cause and effect it works in the right way. When unguided by reason it works in the wrong way, bringing unhappiness as the effect thereof. The root causes of evil are covetousness, anger, and muddleheadedness. The root causes of good are non-covetousness, non-anger, and non-foolishness. The happiness which man seeks can only be obtained by a life of non-covetousness, (alobho) non-anger (adoso) and non-foolishness (amoho). In earth, in the heavens, and hells the law of evolution operates. This is called samsāra, the cosmic process. Nirvana is unconditioned. It is the opposite of samsāra. The gods, angels, spirits, man, demons, animals are in Samsāra creating new karma and reaping the effects of previous karma. It is by the destruction of both Ignorance and the desire for things in the evolutionary world that eternal happiness can be obtained. Nothing was created and nothing is annihilated. To say that a Creator brought the universe into existence connotes that at one time there was no universe. If the universe was not where was the Creator living. If air, space, water, heat, matter were for the first time brought into existence by the Creator how could he have existed. The idea is repulsively foolish and only

a mad man could think of a creation. It is a despicable doctrine unfit to be entertained by a man who has reasoning powers. The Buddha brought man and the universe under the law of harmony and activity. Nothing happens by chance. Everything comes to be because of a previous cause.

Suffering and Happiness are due to the demerits and the merits that each one has generated in the past, and are now being generated. Good actions that we now do we reap in a later time. Evil actions that we now do produce suffering at a later period, if not in this life in a subsequent life. We reap what we had sown, and what we now sow we shall reap at some later time. All our good actions are associated with non-covetousness, non-anger and non-foolishness. Evil actions are due to covetousness, anger and foolishness. This is *hetu paccayo*.

The second law that is always working in the cosmic process is the activity of the sense organs; the eye seeing an object takes an impression thereof, because the eye consciousness came into activity. And this objective impression gives rise to feelings, perceptions, volitions and mind activities producing good, bad, or indifferent results. We see an object, and the impression is impinged in the mind, if it is beautiful desire to covet it arises, if it is ugly perceptions arise in the mind giving rise to disgust or hate. The sight of a beautiful figure makes one say I like it, if it was ugly a repulsive feeling is awakened, and the mind rejects it. Rejection is accompanied with anger or hatred. It is called a *dosa sahaḡata citta*. Objective impressions being the cause, results follow. This is *ārammaṇa paccaya*.

Any dominating cause giving support to generate another cause is called *adhipati paccayo*. It works in coalition with the *ārammaṇa* and *sahajāta paccayas*.

There is the element of mind, and the mind becoming active produces a result making the consciousness to act. This is *anantara paccayo*. Whenever the eye consciousness arises, the mind works in co-ordination with the mind consciousness

and the thought processes come into operation according to the *chitta niyamo*: (1) mind is awakened (2) *āvajjana* (3) *dassana* (4) *sampaticchana*, (5) *santirana*, (6) *votthappana*, (7) *javana*, (8) *tadārammana* (9) *chuti*. This is called *samanantara paccayo*.

The four non-material *skhandhas* working in reciprocal association with each other is called *sahajāta paccayo*.

The four non-material psychical *skhandhas* working in reciprocity and the four material elements working in reciprocal association is called *aññamañña paccayo*.

The reciprocal activity of the four psychical *skhandhas*, the reciprocal activity of the four material elements, their combination reciprocally at the moment of conception; the co-ordination of the feelings, perceptions, volitions, with the mind; the eye consciousness working with material objects come under *nisaya paccayo*.

The previous meritorious actions may be called the seed sown, and the after merits thereof are the reapings. So with the evil done in previous lives comes into being in after lives. The merit producing activities are faith, moral progress, learning the good law, charity, and acquiring wisdom. This is called *upanissaya paccayo*.

The eye with the co-relating consciousness co-ordinating with objective forms, the ear with sounds, the nose with smells, tongue with tastes, body with things coming in contact therewith, mind co-ordinating with forms, sounds, smells, tastes, touch; mind process coming into operation on account of forms, etc., all come under *purejāta paccayo*.

The psychical qualities arising from feelings, perceptions, volitions and cognitions come to be because of the same qualities existing before. This is *pacchājāta paccaya*.

The previous merits give rise to later merits; the evil things previously done give rise to later evil. This is *āsevana paccayo*.

Whatever is done, whether good or evil, with deliberate intent with the consciousness in activity is *kamma paccayo*.

The reciprocal interaction of the four psychical skhandhas, and whatever result follows without effort is vipāka paccaya.

The physical body is sustained by nourishment. Without food the body could not exist. It exists by the nourishing power of food. There is also the psychical food necessary for the psychical portion of the body. This is called āhāra paccayo.

The eye, ear, nose, tongue, body, vitality, and the psychical indriyas co-operating with the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, as well as the psychical organs of power are productive of power. This is indriya paccayo.

The seven adjuncts of psychical illumination ending in the unity of consciousness is called Jhāna paccaya.

Wisdom, ideation, rightwords, right actions, right livelihood, right energetic exertion, right recollectiveness, right concentration are the principles of the right path. Wrong views, wrong speech, wrong deeds, wrong livelihood are the principles of the evil path. These come under magga paccayo.

The simultaneous origination and mutual reciprocity of psychical feelings, perceptions, ideations, and cognitions is dependent on sampayutta paccayo.

The co-ordination of material qualities with psychical phenomena and the co-ordination of psychical phenomena with matter takes place by the saha-jāta, pacchā-jāta and pure-jāta laws. The vippayutta paccaya shows the process of detachment of matter from psychical things, and psychical things from matter. But there are variants in the operating processes in the purely psychological plane. This is called vippayutta paccayo.

The mutual interdependence of the four psychical aggregates does exist. The four changing physical compounds does exist working mutually. At the time of conception mind and matter coalesce. The psychical portion exists co-ordinating with the physical. The eye, ear, nose, tongue, body exist. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness exist. The physical form, sounds, smells, tastes, touch exist. The five co-ordinate

with the mind and mind consciousness, and they exist. There is a mutual interdependence of psychical with the psychical, matter with matter, psycho-physical with physical. The operating processes of the psycho-physical organisms in their complex form are explained in the *atthi paccayo*.

Whatever is existing is the effect of what had existed before. The effect that came into being becomes the present. The eye consciousness in co-ordination with the mind consciousness produces results. But the law of *samanantara* explains that there can be a cessation in the continuity of phenomena. The ignorant man does evil and continues to do evil, but when enlightenment comes to him he ceases doing evil. There is the cessation thenceforward. This is *natthi paccayo*.

In the *vigata paccaya* the explanation is the same as the *natthi paccayo*. In the *avigata paccaya* the explanation is the same as in the *atthi paccayo*.

In the Compendium of Philosophy translated by Shwe Zan Aung there is the following note on the word *Patthāna* :

"That in which the various circumstances under which relations obtain are treated of is termed *Patthāna*-i.e., the "Great Treatise," in which infinite modes of universal relations are dealt with. Or more directly expressed by Ledi Sadaw : The great treatise *Patthāna* arranges conditioned things under various kinds of relations, describes and teaches them," p 205.

The Enlightened *Tathāgata* for His own delight ranged over the whole universe looked into the hearts of the highest Gods and the holy personal Gods, chiefs of ten thousand worlds, and the gods of the lower heavens, the hearts of the human beings, the hearts of the subhuman beings, animals and those that suffer the agonies of hell, and He found there was the law of Cause and Effect in operation through out the numberless worlds. He classified the causes and the effects and explained the 24 ways how the five *skhandhas* continue to evolve according to *karma*. And *karma* is thought, and man

is composed of thoughts good and evil. In twenty four ways the twenty four paccayas work, in a kaleidoscopic manner.

The paccayas that work in the present are Hetu, saha-jāta, añña-mañña nissaya, purejāta, pacchājāta, vipāka, āhāra, indriya, jhāna, magga sampayutta, vippayutta, atthi, avigata. The paccayas anantara, samanantara, āsevana, natthi, vigata have relation with the past. Karma paccaya has relationship with the past and present. The paccayas ārammana, adhipati, upanissaya are inter-related with the past, present and future.

Pagan savages, animists, monotheists, pantheists, nihilists, deists, atheists, materialists, hedonists, extremists, dogmatists, spiritualists, occultists, polytheists are all groping in the dark. The Buddha came and opened the Door that leads to Immortality. May this Supreme Light of Infinite Truth lead the ignorant and the covetous from darkness to Light and Freedom.

THE RECENT DISCOVERY.

LAWS OF SCIENCE OVERTHROWN.

LONDON, NOV. 13.

The results of the observations of the total eclipse of the sun last May, which have just been discussed at a joint meeting of the Royal Society and the Royal Astronomical Society at Burlington House, are of such a revolutionary character that they threaten to overthrow many conceptions of the fabric of the universe, and to demand new theories to account for physical phenomena.

Sir Joseph Thomson, President of the Royal Society, described these results as consisting "one of the greatest of achievements in the history of human thought." The observers found overwhelming evidence of the gravitational bending of light. The consequences of this discovery are enormous. They imply the overthrow of the laws of science, from Euclid

to Kepler and from Kepler to Sir Isaac Newton. Set forth in simple language it may be said that the Newtonian principles assume that space is invariable, that, for instance, the three angles of a triangle always equal, and always must equal, two right angles. These principles really rest on the observation that the angles of a triangle do equal two right angles and that a circle is really circular, but there are certain physical phases that seem to throw doubt on the universality of these observations and suggest that space may acquire a twist or warp in certain circumstances, as for instance under the influence of gravitation, a dislocation in itself slight and applying to the instruments of measurement as well as to the things measured. Professor Einstein, of Prague, had already enunciated the doctrine that the qualities of space hitherto believed absolute are relative to their circumstances. He drew the inference from history that in certain cases actual measurement of light would show the effects of warping in a degree that could be predicted and calculated. Predictions in two of three cases have now been verified.

The object of the two eclipse expeditions, sent to Sobral in North Brazil and to the island of Principe off the west coast of Africa, was to take during the totality of the eclipse a set of photographs of the obscured sun and of a number of bright stars which happened to be in its immediate vicinity, in order to ascertain whether the light from these stars as it passed the sun came as directly towards us as if the sun were not there, or if there was a deflection due to its presence, and, if the latter proved to be the case, what the amount of the deflection was. Deflection did take place, and the measurements showed that the extent of the deflection was in close accord with the theoretical degree predicted by Professor Einstein as opposed to half that degree the amount that would follow from the principles of Newton. It follows that space can no longer be regarded as extending indefinitely in all directions; that Euclidian straight lines have ceased to exist and have become curved, so that if they travel far enough they regain their

starting point ; that the centre of a circle is not equidistant from all points of its circumference ; and that the sum of the angles of every triangle is not always two right angles. In short we have arrived at the fourth dimension of space, and, scientifically speaking, must all go to school once more.

INCIDENTS IN THE LIFE OF THE LORD BUDDHA.

The Life of the Lord Buddha is of supreme interest to the student of religion and psychological science. For forty-five years, from the twenty-ninth to the eightieth year it had been a life full of loving service to all living beings. Having renounced the pleasures of the palace, and the companionship of everything that man holds dear, the Prince Siddhartha for six years went through the terrific experiences of dread asceticism, starving himself to the point of death, whereby He realized the uselessness of giving pain to the body in order to gain illumination. It was the accepted dogma of ascetic religion that unless the body is mortified immortality could not be gained. By experience the Prince Siddhartha found that by giving pain to the body the higher happiness of infinite unending bliss could not be gained. In the midst of pleasures in the palace, surrounded by every thing that was beautiful, supreme happiness could not be found. The life of sense pleasures He rejected as tending to materialism, which He considered was ignoble, unworthy and unprofitable. An emaciated body is incapable of having a progressive consciousness. The Prince Siddhartha discovered the Middle Life of Discipline whereby He gained supreme Wisdom. The religious ascetics of ancient India were given to all kinds of speculation concerning the Whence, the Whither, and the What am I. Some took the path of pleasure, some the path of stupefying asceticism, some took the attitude of the agnostic, some denied a future life, some were destructive nihilists enunciating the views of cruelty and frightfulness, some

inclined to individualistic views of extreme dogmas, some were fatalistic, some were Resurrectionists, some believed in a Creator, some believed in the efficacy of prayer to send human beings to heaven after death. The 152 Dialogues of the Majjhima Nikāya are full of information about the religious condition of India 2500 years ago. A careful study of them is sure to help the religious student of to-day. Clinging to dogmas is what the majority of the people do. A life of sense pleasure is what most people desire in this world. They do not think of the redemption of others. Some obtain pleasure by giving pain to man and animal. Some get themselves intoxicated by means of alcohol, bhang, opium, cocaine, some get themselves intoxicated by pride and haughtiness, some by a life of hallucination thinking themselves superior to others, some cling to foolish dogmas about god and soul, some believe that after death the body rises. Frightfulness, destructiveness, cruelty, invocations to gods to confound one's enemies and to save the king, bestialism, alcoholism, inhuman despotism of autocrats, treating human beings as the potter treats his pots, priests leading debauched lives and yet praying for the salvation of other people's souls, commercial immorality of the most debasing kind, inhuman sports, abnormal sensualism, these are the ethics of materialistic civilization which the world is confronted with to-day. Religious fanatics suffer from psychological insanity. They are victims of hallucination. Theological training schools are factories where the human mind is converted into a kind of ecclesiastical gramophone. Machine-like the mouth utters prayers, and repeats dogmas, but the mind is chloroformed, deadening all psychical activities. Beef, whisky, pork, sausages, ox-tail soup, calf's foot jellies, etc., form the ambrosial food of materialistic man. Beauty is destroyed for commercialism. Aestheticism has no place in the alcoholic sky of western materialism. Day by day the body is pickled in alcohol, and the belly is stuffed with the dead flesh of all kinds of animals, and the perspiring body finds pleasure in barbaric sports. In the night the stupified body is laid to sleep. Nothing is sacred to the tight-corsetted

woman. Nothing is sacred to the brass-buttoned, leather belted man.

Amidst this blood reeking atmosphere of materialistic frightfulness, to live thinking of the superdivine life of all embracing love of the Lord Buddha is a comfort and consolation. The following headings of the life stories of the Buddha will show the compassionateness of the Aryan Saviour in contrast with the lives of other saviours born in Asia. The Blessed One for forty-five years brought comfort to all as will be seen in His activities and associations with all kinds of people in ancient India. The stories are to be found in the Five Nikāyas. The headings will show the nature of the story :

- (1) The Buddha and the Inquirer into Cosmic Beginnings. (Samyutta Nikāya).
- (2) The Buddha and the Nālandā man who wished the Lord to utter a prayer to send people to heaven (Samyutta Nikāya).
- (3) The Buddha and the Slave girl Punnā (Dhammapadattha kathā).
- (4) The Buddha and the Slanderer Potaliputta Ascetic (Majjhima Nikāya).
- (5) The Buddha and the Foundling (Petavatthu Commentary).
- (6) The Buddha and the Brahman who refused to give alms to the Lord (Samyutta Nikāya, Brahmanavagga).
- (7) The Brahman lady, and her husband who abused the Buddha (Samyutta, Brahmanavagga).
- (8) The Buddha and the Vajjian Princes to whom He taught the Ethics of Unity (Mahaparinibbāna sutta, Dighanikāya).
- (9) The Buddha and the little Sāmanera (Dhammapadatthakathā).
- (10) The Buddha and the Young Brahman Sāmanera who was impaled (Thera gathā-Commentary).

- (12) The Buddha and Maha Kassapa (There gathā commentary).
- (13) The Buddha and King Kappina (There gathā commentary).
- (14) The Buddha and the Intoxicated Elephant (Vinaya Pitaka).
- (15) The Buddha in the Pārileyya Forest (Dhammapa-datthakathā).
- (16) The Buddha and the Old Brahman (Samyutta, Brahmana vagga).
- (17) The Buddha and Cīci the Slanderess (Dhammapa-datthakathā).
- (18) The Buddha and the Drunken Women (Dhammapa-datthakathā).
- (19) The Buddha and the Weaving Girl (.do).
- (20) The Buddha and His Fostermother (Majjhimanikaya Dakkhina vibhangasutta).
- (21) The Buddha and the 500 Sākya princesses (Therei-gathā commentary).
- (22) The Buddha and Angulimāla, the Brigand (Majjhima nikaya).
- (23) The Buddha and the Mendicant Brahman who was ordained (Dhammapadatthakatha).
- (24) The Buddha and the Arhats in the Gosingasala Wood (Majjhima).
- (25) The Buddha and the Prince Bodhirāja (Majjhimanikāya Bodhirajakumarasutta).
- (26) The Buddha and the Leper (Udāna).
- (27) The Buddha exhorting Ampapāli the Courtezan (Mahaparinibbāna sutta).
- (28) The Buddha and the Miser of Rajagaha (Dhammapa-datthakathā).
- (29) The Buddha and the Brahman Māgandiya (Majjhima).
- (30) The Buddha and King Bimbisāra (Vinaya Pitaka).
- (31) The Buddha and King Ajatasatru (Sāmannaphalasutta).

- (32) The Buddha and King Kosala (Kosala samyutta Samyuttanikaya).
- (33) The Buddha, King Kosala and Chattapāni the layman.
- (34) The Buddha and Kumāra Kassapa's Mother (Dhammapadatthakathā).
- (35) The Buddha and the Kosambi Bhikkhus (Kosambi sutta Majjhimanikāya).
- (36) The Buddha and the Lokayata Brahman (Samyuttanikaya).
- (37) The Buddha and the Two Ascetics (Kukkurovada-sutta, Majjhima).
- (38) The Buddha and the Potter Dhaniya (Vinaya pitaka).
- (39) The Buddha and Dhaniya the Chief of the Cowherds (Suttanipata).
- (40) The Buddha and the Flower supplier to King Bimbisāra (Dhammapadatthakathā).
- (41) The Buddha's Ascension to and Descent from Heaven (do).
- (42) The Buddha and the two Brothers Cullapanthaka and Mahapanthaka (do).
- (43) The Buddha and the poor Labourer (do).
- (44) The Conversion of the Two Chief Disciples (do).
- (45) The Buddha and the Servant girl Khujjuttarā (do).
- (46) The Buddha and the Actor Gamini (Samyutta, Gaminivagga).
- (47) The Buddha and the Horsetrainer (do).
- (48) The Buddha and Kāna's Mother and King of Kosala (Dhammapadatthakathā).
- (49) The Buddha and the Boasting Ascetic Sarabha (Anguttara Nilāya).
- (50) The Buddha and Prince Pukkusāti of Gandhāra (Dhātuvibhangasutta)
- (51) The Buddha and the Two Boys (Dhammapadatthakatha).
- (52) The Buddha and the Boys who were illtreating a snake (do).

- (53) The Buddha and the dying Brahman Boy (do).
- (54) The Buddha and Chatta the youth (Vimānavatthu).
- (55) The Reconciliation of the King of Kosala and Queen Mallikā (Jātaka story).
- (56) The Buddha exhorting the proud daughter-in-law of Anāthapindaka (Anguttara).
- (57) The Buddha and the dirt eating Ascetic (Dhammapadatthakatha).
- (58) The Buddha and the Neglected royal elephant (Jātaka story).
- (59) The Buddha preventing the Great Royal Sacrifice of Animals (do).
- (60) The Buddha and the Sacrificing Brahman (Suttanipata).
- (61) The Buddha and the Brahman Sundarika Bhāradvāja who believes in Baptism (Vatthupama sutta, Majjhima).
- (62) The Buddha at the cremation of the dead body of Sirima, the Courtesan. (Dhammapadatthakathā).
- (63) The Buddha and the Warrior Gāmini (Samyuttanikāya).
- (64) The Buddha and the Elephant Trainer (Majjhimanikāya, Kandaraka sutta).
- (65) The Buddha and Bhaddiya in the Boat (Thera gathā commentary).
- (66) The Buddha Crossing the Ganges in a Boat at the invitation of the Vajjian Princes (Dhammapadatthakatha, Gangarohana).
- (67) The Buddha and the Noble Youth Yasa (Mahavagga, Vinaya).
- (68) The Buddha living on starvation diet during the famine at Veranja (Vinaya).
- (69) The Buddha and the Prince Alavaka (Anguttara).
- (70) The Buddha and Prince Rahula (Ambalatthika Rāhulovāda suttā, Majjhima).

- (71) The Buddha and weeping Kisāgotami with the body of her dead son.
- (72) The Buddha and the Weeping Mother Patāchārā.
- (73) The Buddha and Queen Khema.
- (74) The Buddha and the Nagaravindiya Brahmins (Nagaravindiya sutta Majjhimanikaya).
- (75) The Veludvara Brahmins and the Buddha (Samyutta, Veludvara vagga).
- (76) The Buddha and the Fishermen who became Bhikkhus (Udāna Commentary).
- (77) The Buddha's Aerial Journey to Sunāparanta (Samyutta commentary).
- (78) The Buddha and the old Brahmin who was driven out of his home (Samyutta).
- (79) The Buddha and the Upāsikā Suppiyā (Vinaya pitaka).
- (80) The Buddha and the three Sakyan Bhikkhus in the Gosingasala wood (Majjhima).
- (81) The Buddha and the young King of Kosala who massacred the Sakyas.
- (82) The Buddha and Rājā Mahānāma.
- (83) The Buddha and the proud Brahmin (Samyutta, Brahmanvagga).
- (84) The Buddha and the dutiful young Brahmin (Samyutta-Brahmanavagga).
- (85) The Buddha and the Starving Farmer (Dhammapadatthakathā).
- (86) The Buddha and Uruvela Kassapa (Vinaya).
- (87) The Buddha and the Bhaddavaggiya Princes (vinaya story).
- (88) The Buddha and the omen observing Brahmin (Jataka story).
- (89) The Buddha and Sariputta in a Cave in Himalayas (Vinaya commentary).
- (90) The Buddha and His last Disciple Subhadda (Mahāparinibhāna sutta).

- (91) The Buddha and the Creator Baka Brahmā (Brahmanimantaniya sutta, Majjhimanikaya).
 - (92) The Buddha and the Commander in chief of Vesali. (Anguttara Nikaya).
 - (93) The Buddha and the Kālāma Princes (Anguttara Nikaya).
 - (94) The Buddha and the Scavenger of Rajagaha (Theragathā).
 - (95) The Buddha and the Quarrelling Bhikkhu Dhammika (Anguttara nikāya).
 - (96) The Buddha and the younger Daughter of Anathapindika (Dhammapadatthakathā).
 - (97) The Buddha and the strenuous Bhikkhu (do).
 - (98) The Buddha nursing the sick Bhikkhu (Vinayapitaka).
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THE RECONCILIATION OF RELIGION AND SCIENCE

In the latter part of the fifth decade of the last century the eminent scientist Dr. John William Draper under the name of "Conflict between Religion and Science" gave a dreadful account of the destructiveness caused by the Christian Religion in the medieval period when the Catholic Religion reigned supreme in Europe. In the early years of the twentieth century Dr. White gave us his monumental work entitled "The Warfare between Science and Theology." In the latter work it was said that Christianity kept back the progress of the world for 2000 years. Before Science came to dominate the human intellect the religion of Jesus, Jehovah and Paul dominated the minds of men in Europe. The day that Christianity was made the state religion of Rome by the degenerate Constantine, whose mother was a British tavern maid, darkness entered the world, and for nearly sixteen hundred years humanity lived in theological darkness. Paul of Tarsus who lived amongst the poorer class of people, mending tents, was to the decadent

Jews a spiritual guide. He was never recognized in his time by any class of people of intelligence. A careful study of his epistles show that he was a man of ambition, given to self praise, and engaged in a conflict with the well known disciples of Jesus. Paul who had never seen Jesus it is said began to persecute the Jews who had accepted the creed of the Nazarene. It was at first confined only to the Jews, and Peter did not want to admit non-Jews to the circle. Paul found the opportunity, and declared himself a follower of the crucified Jesus. He had no credential except that he was struck by a flash of light on his way to Damascus, and fell down in a swoon in mid-day. The late William James in his very interesting work "the Varieties of Religious Experiences" thought that Paul may have had an attack of sunstroke. Paul declared himself a preacher of the gospel and by sheer force pushed himself forward much to the chagrin of Peter, James and John, and began his own theory of Christ, whom he had never seen, even in his astral body, and forced others to accept his own view. He had never met a philosophic thinker during his travels, and living amongst the low class Greeks and Jews was able to start centres, where his epistles were read. The churches that he speaks of could not come into existence at so early a period, if we accept the dictum of the writer of Revelations, who speaks only of the "Seven Churches of Asia." Paul was against progress, philosophy was taboo. Only a well established religion could speak of "bishops and deacons" as Paul does in his epistle to the Philippians. Paul had to work to gain his living, 1. Corint. 4, 11-13.

Religion in the West until the dawn of science was only the lucubrations of unscientific theologians. Science was considered the work of Satan. In the fifteenth century European nations sent their pirates to traverse the oceans and plunder the helpless natives of the islands of the Pacific. It was the era of piracy. Destruction was the religion. To quote Dean Inge: We have devastated the loveliness of the world; we have exterminated several species more beautiful

and less vicious than ourselves ; we have enslaved the rest of the animal creation, and have treated our distant cousins in fur and feathers so badly that beyond doubt, if they were able to formulate a religion, they would depict the devil in human form." Quoted in *The Times Literary Supplement*, June 10, 1920.

Bestialism, alcoholism and bastardism were the adjuncts of the sensual civilization that was forced on the helpless races. Whisky, rum, opium, syphilis, were the gifts of the European civilization that the non-European races received from the unmoral pioneers of piracy. Primeval forests were cut down with ruthless destructiveness, aesthetic beauty had no attraction to the vandals who went to exploit distant countries. The spirit of destructiveness is ingrained in the western mind, being the result of their having imbibed the spirit of Jahwehism of the Old testament of the Jews of Canaan. The unmoral civilization of the Semitic tribes of Palestine became the only panacea for all ills of the European before the dawn of science. Geology astronomy, biology, anthropology, paleontology were sciences unknown to the pagans of Palestine. Happily for the progress of Europe science has been rapidly advancing, tearing up the old foundations of semitic theology. The more science and psychology make progress the more there will be a growth of scepticism among the peoples of Europe. Priestcraft and militarism are the twin daughters of unmoral religion. No religion built on priest craft can welcome the truths of science. The only religion that will have a hearing a century later is Buddhism. It is the only religion that has a scientific system of ethics, the only religion that has a science of psychology, and the only religion that explains why man should have a continuous existence until enlightenment is gained. Buddhists must wake up to present the higher morality and the superior psychology of the great Aryan Teacher of India to non-Buddhists.

THE CHRONICLES OF CEYLON.

The Book of the Chronicles of the Kings of Ceylon called the Mahāvansa is a history that should be studied by every student of the Buddhist civilization. Ceylon was, before the invasion of the island by the Aryan colony, under the aboriginal tribe of Yakkhos, whose ancestors fought with the Aryan Prince Rāmachandra, during the period when Rāvana reigned. The island was under the Yakkhu kings when Wijaya arrived with his 700 followers from Vanga 24 centuries ago. Wijaya with the help of a Yakkha princess conquered the central part of the island and established Aryan rule. The aborigines were not destroyed but allowed to occupy the wilds of Sabaragamua and Bintenne. The Sinhalese are of Aryan descent, their language is Aryan. There were three colonisations since the time of Wijaya. The first colony from Bengal was Saivite, and the second colony went from Magadha when the Reign of the Good Law commenced with the planting of the Banner of the Lord Buddha by the prince Arhat, Mahinda, son of the Emperor Asoka. This was 2200 years ago. From this time henceforward the Magadha civilization took root in the island. In the year 1738 of the Buddha era Kālinga influence began to be felt in the island. Kirti Nissanka was a Kālinga prince. He became king, and thenceforward for a long time Kālinga people wielded power. In 1763 of the Buddha era a Kālinga adventurer by the name of Māgha invaded the island and devastated the country. In the year 1801 of the Buddha era a Javan adventurer by the name of Chandrabhānu invaded the island with an army of Javanese and devastated the island. He was defeated by the Sinhalese prince Wirabāhu. Māgha the Kālinga adventurer reigned as king at Polonnaruwa 21 years. During this period Buddhist bhikkhus were living in the Chola country. From the year 1894 of the Buddha era, frequent wars, invasions and other demoralizing causes did not go to help the continuance of the pure religion of the Blessed One. Kālingans, Javans, Malabars of Kerala, and Cholians destroyed the Sinhalese civilization of the island. The complete destruction of Buddhism

took place in the reign of the parricide king Rājasinha about the year 2100 of the Buddha year. The ordained Bhikkhus were all beheaded, and palm leaf MSS were heaped up like unto a mountain and burnt to ashes. Until the reign of Sri Keerti srirāja Sinha there was no established Bhikkhu Sangha in Ceylon. In the Buddha year 2296 the Buddha sāsana was reestablished in the reign of Sri Kīrti sri Raja Sinha. For nearly 196 years Ceylon had no upasampadā bhikkhus. It was during this period that Hindu and Christian practices took root in the island. Hindu Saivism, Roman Catholicism, and Dutch Presbyterianism combined to disturb the purity of Ceylon Buddhism. The present generation of Buddhists are too much under the influence of western sensualism. Semitic christianity and western sensualism both are destructive. Ceylon Buddhism requires help from outside. Where are the good Buddhists to be found. Had there been religious minded kings the Buddhists might take some measures to send a religious embassy requesting help. Siam alone has a Buddhist king. The Sinhalese Buddhists must practise self denial to save their religion. They must give up western sensualism, study the Mahavansa, make an effort to educate their children in the ethics of Buddhism. Beef, and liquor they must give up. They should observe the five precepts and study the Dharma, and revive the forgotten national industries and agriculture.

"THE MOTH AND THE STAR."

Through the courtesy of a friend we have been privileged to read a book of poems by Profulla R. Das (the Hon'ble Mr. Justice Das of Patna High Court) and it is but the barest acknowledgment to state that we have been greatly struck by its intensely devotional strain and its unaffected simplicity of diction. In devotional poems it is useless at this time of the day to look for original pieces of imagery. There is ample

evidence in these poems, however, that the author has a soul genuinely hungering for Divine Inspiration and has certainly a way of his own to express his idealism—his soul's struggle to grasp the truth. But the charm and strength of these poems lie in the endeavour to convey Indian View-points of life—life conceived as a Synthesis of spiritual and material strivings of man—to people whose native language is English. We have not the privilege of personal acquaintance with the author but it seems to us that his devotional culture is planned mainly on the lines of the Vaishnavas. Yet the poems are rich with such markedly Buddhistic conceptions of life that we have taken the liberty of reproducing one entitled "Samma Samadhi" in these pages for the behoof of our readers.

SAMMA SAMADHI.

I think that in the afternoon,
When light has just begun to fail,
Some one will call me soon, too soon,

Across the rhythmic calm to sail!
—I think that I shall know the voice,
But should I sorrow or rejoice?

I know that earth will do her best,
And smile thro' every window chink,
Whilst all my soul will strive for rest,
And all my senses ask the drink,
That murmurs in the foaming cup
Before the world is withered up!

There will be flowers in splendid
blend,
And heaven will send a perfect ray,
And soul and senses will contend
Whilst each aspires a different way,

—When on that waning afternoon,
Someone will call me soon, too soon!

Earth will attract me,—there's the sadness!
With splendours of a perfect Sun!
Whilst all around the hum of gladness

Will speak to me of joys begun,
And I shall clamour for the sound
That has on earth a sense profound!

I'll think no doubt of all the treasures
This earth abounds with in
May-time,

When soul and sense have caught the measures
That beat in her sonorous rhyme,
And all my soul unfurled arose,
And danced to joy and summer
rose!

But summer ended, soon!—how soon!
 My soul that wallowed in the dust,
 Yet strove to seize earth's perfect boon,

Midst hisses of life's first distrust,
 —For man has never built a house
 That broke not with his first carouse!

And then what reveller dared conceive
 A joy that did not thirst for more?
 What life long-sought-for hoped to live
 That never begged from door to door,
 And did not vanish with the day,
 —A thing built o'er with dust and clay?

And if you will but strain your ear,
 You'll hear at mid-night souls in pain,
 Who strove to build their house of cheer
 With phantoms of their daily gain!
 —Their dear delightful house of fire,
 That crumbled with each new desire!

For I, the dreamer, what am I,
 But myriad sparks from dust and clay,
 That rise eternal with some cry,
 And then eternal pass away,
 And move for ever round a flame,
 With vision never just the same!

And think,—can you ascribe a name,
 To these life-sparks that come and go,
 Or else impute some end and aim
 To their unending ebb and flow.

And say with truth that this was I
 Whose voice you heard thro' tear and sigh?

And dare you say this heap of dust,
 Which breaks and builds and breaks again,
 And all the time aspires to burst
 The boundary of wind and rain,
 —This transient thing shall ought achieve,
 And in some enterprise shall live?

And then behold the dream I prize,
 Which still attracts me to this earth,
 Which called me to an enterprise
 So fruitlessly from birth to birth,
 —I clasp this dream with simple trust,
 And what remains,—is it not dust?

And is it worth my life's sole aim
 To chase this dream from life to life,
 And clothe it with a wondrous name,
 To glorify in shifting strife,
 And then discover in its motion,
 The infirmity of my emotion!

I know that this apparent I
 And this elusive dream I gather,
 Will play beneath some phantom sky
 A game of hide-and-seek together,
 And all the time some Power will roll
 And weave illusions round my soul!

And I shall never grasp the prize,
 For transient is the thing called life!
 From age to age my enterprise
 Will lead me on to endless strife!

From age to age in every weather
My dream and I shall play together !

Then what attracts me to this earth,
Where nothing is, but all things,
seem ?

What whirls me on from birth to
birth,

To find despair in every dream ?
What doom compels the Will to
live ?

What Fates illusions round me
weave ?

And I have lived from age to age,
And now I stand on close of time,
And I have read from page to page
Life's lesson in life's mystic rhyme,
And having lived on the lap of fire,
I say to you,—it is desire !

And this I know,—and this I say,
That life is sorrow in the main,
For never yet has dawned a day,
When man has not aspired in vain
To summon with his breath of fire,
A world to throb out life's desire !

And all round you a world of
changes
Proclaims a ceaseless transient field,
Life moves around some flame and
ranges

To clasp some mystic soul
concealed !

—Life moves eternal, and so now,
You came with sorrows on your
brow !

And life is sorrow—this was writ,
For nothing ever shall endure,
And all you venture passion fit
Shall only serve to lead or lure
Your craving soul to other life,
—To other dream, to other strife !

Then is it worth your life's sole aim
Some phantom vision to pursue,
When all that ever named the name
Shall never come within your view,
—When all that lured you from afar
Shall wage with Soul a bitter war ?

And this consider—ere you weave
Your fancies with some transient
light,—

Desire being dead, the will to live
Shall pass forever out of sight,
And you shall thereupon be free,
And taste the joy of liberty !

For you shall cease to speed along
The margent of the Earth and Sky,
And life with life's eternal wrong
Shall bid to you a fond good-bye !
And joy and sorrow, life and death
Shall be to you a phantom breath !

Then let me quench the flames
to-night,

And crush to death my fierce desire.
And let me wrest from passion's
flight

My soul that trembles in the fire,
And so when I shall wake
to-morrow,

Shall I not then be free from
sorrow ?

And now that in the afternoon,
When light has just begun to fail,
And some-one calls me,—soon, too
soon—

Across the rhythmic calm to sail,
I know when I have heard the voice,
My soul with knowledge shall
rejoice !

WHO ARE THE ARYANS.

Philological scholars in ancient India classified the languages into Aryan and Mleccha. That language that has not the complete sound expression was classed as Mleccha. Sanskrit and Māgadhi are complete in their power of sound vibration. Sanskrit has 48 letters, Magadhi has forty-one. The European and Dravidian languages lack several very important letters, The word Bhagavato when written in Tamil is written Pakavato. The English alphabet has only 26 letters. The word Aryan which is now very much used by Europeans was unknown in Europe before it was discovered by Oriental scholars who had studied Pali and Sanskrit. Before the discovery of Aryan literature the Europeans were satisfied with the Biblical classification. The Arabians and the Europeans have many things in common. If Europeans are now calling themselves Aryans it is because the word expresses the sentiment of noble birth. The word was used by the Blessed One to express the meaning of exalted, noble. He used the word to express His Doctrine as differentiating from other Indian Teachers. His Doctrine is specialized by the term Ariya Dhamma, Ariya sacca (satya), and persons who followed the Ariya Dhamma were called Ariyas. Here it was used to express not nobleness of birth but of purified character. He who does not destroy, and abstains from cruel deeds who is pure in moral character is an Ariya. Ariya sila, Ariya samādhi ariya vinaya ariya paññā, are frequently found in the Pali texts. Among European philologists it is used because of its aesthetic connotation. There is no other reason. By religion Europeans follow a Semitic animism, and if complexion is a criterion to use the term Arabs may be excused if they use it. It was the boast of British theologians to speak of the British as one of the lost tribes of Israel. One British Bishop wrote a thesis showing that Queen Victoria was lineally descended from King David!

The Blessed One used the term Ariyan not in the sense that the late Max Muller used it. It was in an ethical and

psychological sense that the Blessed One employed the word Ariya.

In the Mahāparinibbāna sutta we find the Blessed One using the word in the psychological sense as follows :

"And at that place the Exalted One addressed the Brethren and said:—

It is through, not understanding and grasping Aryan Truths, O Brethren, that we had to run so long, to wander so long in this weary path of transmigration, both you and I. And what are these four? The Aryan truth about Sorrow ; the Aryan truth about the cause of Sorrow ; the Aryan truth about the cessation of Sorrow ; and the Aryan truth about the path that leads to that cessation. But when these Aryan truths are grasped and known the craving for future life is rooted out, that which leads to renewed becoming is destroyed, and then there is no more birth." (Rhys David's translation.)

Here we see the word is meant for the sublime truth that was discovered by the Blessed Tathāgata. The alcoholic, destructive, cruel, selfish, and insolent individual is not meant, but the individual that follows scientific truths, is full of mercy, pity, compassion, following the life of renunciation and abstaining from covetousness, pride, conceit and false faith. Such a one may truly be called an Aryan. The Vedic books used the word Brahman to express exaltedness. From the Aryan psychology as taught by the Blessed One the word can only be used by the morally pure, not by the beer-drinking, meat eating, destructive individual. He who follows the precepts of the Noble eightfold path he may be called an Aryan.

An Aryan is he who follows the Aryan sila, arya samādhi, arya praṇā, arya vimukti, arya vimukti gñāna darsana. Such a one has to abstain from destruction of life, dishonest gain, stealing, committing adultery, false hood, alcoholism, bestialism, nihilism, agnosticism, pantheism, polytheism, theism, monotheism, commercialism, atheism, sensualism,

sexualism, deism, occultism, dogmatism, slave dealing, butchery, militarism, ecclesiasticism, anarchism, selling poisons and narcotics to others, and running after the god of Mammon. The full list of abstinences intended for an Aryan is given in the *Sāmannaphala suttanta*, *Dighanikāya*, *Sutta pitaka*. The *Suttanta* is translated into English by the eminent scholar Dr. Rhys Davids, and published by the Oxford University Press, under the title of "Dialogues of Buddha". Hallucinated by the term Aryan the European sensualist is deceiving himself to believe that he is an Aryan, but the word makers did not intend that it should be used by any other except by the individual who observed the discipline of the Blessed One. A drunkard might call himself a king, it only pleases him so long as he is under the influence of alcohol. Blinded by the conceit of their arrogance born of wealth and power, the exalted term Aryan, expressing the sublimest conception of psychological purity of mind and body, is now being misused by those who are the least fit to use it.

Those trained in the school of Western ethnological science are of opinion that Brahmans came to India from Central Asia. The Brahmans it seems invaded India and settled in the Indus valley, and later on pushed further to the Gangetic valley. If this be true then the Brahman is an alien, and the Vedic religion an exotic, foreign to Indian soil. The opinion is also expressed that the Dravidians were the owners of the Indian soil. These ethnologists have not cared to study Buddhist literature, and they have no idea of the opinions expressed by Buddhist thinkers 2500 years ago. The expressed opinion of Buddhist thinkers of ancient India is that there had been several colonizations of foreign races in Indian soil. The foreign countries meant are "purva videha", "uttara Kuru." They have expressed the opinion that Magadha was the home of Buddhist thought, that all past Buddhas received their Enlightenment at the Bodhimanda in Bodhgaya, that the religion was called Aryan Dharma, that all other faiths hostile to the Aryan Dharma was known as "paravāda" alien faiths, and that

a Buddha arises to show the Aryan Path, which differs from the Unaryan path, and in the first Sutta which the Buddha delivered at the Deer Park, Benares, the word "UNARIYO" is used to express both sensualism and asceticism.

Aryan religion destroyed the conceit of the monarch by making him feel that he too is under death. Aryan science gave the chief place to Bhikkhu and Bhikkhuni, the upāsaka and the Upāsikā. The rājā and the rājamahāmatta (the king's minister) came next. A Buddhist monarch when he reads this classification made in the Pali suttas naturally feels his position. The result was that he wished to become a good Upāsaka, or gave one of his sons to become a Bhikkhu thereby claiming relationship with the highest.

That religion which does not teach the principles of the eightfold Aryan Dharma is called "paravāda". He who follows the Middle Doctrine of the Blessed One is called an Arya Srāvaka. He who is outside the pale of the Arya Dharma is called a "tirthaka" or "āndha puthujjana." He who does not believe a future, and a past, and rejects the Doctrine of karma and the effects thereof is called a "micchāditti." A nihilist who believes that everything ends at death is called an uchedavādin. An eternalist is called a "sāsvatavādin"; one who accepts a theory without analysis is called an "ekamsavādin." One who neither rejects, nor accepts but analyses is called a "vibhajjavādin". A man who accepts the agnostic position is called an "amaravikkhepa vādin." A religion that has dogmas is called a "pannakavāda" and the religion of analysis is called "apannaka vāda." He who does not accept the doctrine of cause and effect is called an "ādicca samuppanna." The words "antaggāhi ditti", "ādānagāhi sanditti parāmāsi," "ditti duppati nissaggi", connotes a clinging tenaciously to dogmatic views and theories and opinions merely from the sensational point. The egoist who thinks that there is a permanent separate entity residing within the body is called a sakkāya ditti vādi." He who accepts the view that by mortifying the body salvation can be gained is called

"attakilamata yogi." He who is a hedonist is called a "kāmayogi." Such a one thinks that no wrong is committed by indulging in sensuality. He who believes in a creating Lord is called an "īśvara nirmānavādi.", and a predeterminist who accepts the theory that everything happens because of the previous karma is called a "pubbekatahetuvādi." The one who rejects the law of cause and effect is called "ahetukavādi" or "akiriyavādi" or "nastikavādi." He who accepts the view that the effects are the results of causes, and that actions produce effects is called a "pratityasmutpanna vādi." He who believes that happiness can be enjoyed here by means of mystic practices (jñāna) and at death ceases to exist is called "paramaditthadhammikanibbāna vādi"; he who accepts the view that the highest happiness consists in the enjoyment of sense pleasures is called a "ditthadhammika nibbāna vādi." He who believes in omens is called a "dittha mangalika"; a water purificationist is called "udaka suddhika"; he who keeps the sacred fire is called "agni parichārika"; he who accepts the view that there are living souls in cold water, and refrains from drinking cold water is a nirgrantha. He who expects to be reborn in an angelic condition enjoying celestial pleasures after death by doing good deeds is called a "devalokagāmin"; he who refrains from sensual pleasures and leads a celibate life of saintly purity practising loving kindness in the hope of being reborn in the world of Higher Gods is called a "brahmaloka gāmin"; he who does cruel deeds and leads a life of sensualism is called a "nirayagāmin"; he who holds to the theory that matter was created is a "lokāyatika."

THE MRS. FOSTER MISSIONARY FUND.

Mrs. T. R. Foster of Honolulu has donated 50,000 dollars to the M. B. S. in United States Victory Bonds. The Bonds will give the Maha Bodhi Society an annual interest at 3/4 per cent. In 1893 October the Anagarika Dharmapala met her at Honolulu and he explained to her the doctrine of the Blessed One. Being pleased with the work of the M. B. S. she had been helping us since 1904 by her wonderful benefactions. To her generosity the continuance of the work of the Maha Bodhi Society is due.

It is the wish of the Maha Bodhi Society to make this amount the nucleus of a Fund for the propagation of the Dhamma in non-Buddhist lands. In China there are 143 Protestant Missionary Societies and 45 independent missionaries, and the number of foreign missionaries engaged in the work of evangelization is 5154. Last year the British Christians contributed to the Indian missionary work £1,09,000, and the Bible Society for India sold and distributed last year about one and half million portions of the Christian scriptures throughout India. The Lord Buddha began His missionary labours in the fifth month of His Buddhahood, and ever since Buddhism has remained a missionary religion. Under Muhammedan rule the doors of India were closed. But now that the enlightened British Government is ruling India the Buddhists are able to start work for the revival of the long lost religion in the land of its birth. We hope also to establish a Buddhist Mission in England next year, and the Maha Bodhi Society expects that the Buddhists throughout the world will add their mite to the above named Fund sending their contributions to the Hongkong & Shanghai Banking Corporation, Calcutta marked "Maha Bodhi Society." Renunciation, Loving kindness and Mercy are the chief characteristics of the good Buddhist. The smallest contribution will be acknowledged in the Maha Bodhi Journal.

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

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BUDDHISM AND TOLERANCE.

Says Viyekananda :—

"Buddha tried to pull down every old thing sacred to the Hindus to the dust, and Buddha died of ripe old age..... Buddhism is a great religion in some respects, but to confuse Buddhism with Vedantism is without meaning. There are great and good points in Buddhism, but these great points fell into hands which were not able to keep them safe. The jewels which came from philosophers fell into the hands of mobs, and the mobs took up their ideas. They had a great deal of enthusiasm, some marvellous ideas, great humanitarian ideas, but after all, there is something else that is necessary,—thought and intellect,—to keep every thing safe. Wherever you see the most humanitarian ideas fall into the hands of the multitude, the first result, you may notice is degradation. It is learning

and intellect that keep things sure. Now this Buddhism went as the first missionary religion to the world, penetrated the whole of the civilized world as it existed at the time, and never was a drop of blood shed for that religion." Swami Vivekananda's Works, Vol. I, pp. 351, 352.

In the lecture that Vivekananda delivered in London entitled "The Absolute and Manifestation" he said:—

"This Advaita was never allowed to come to the people. At first some monks got hold of it, and took it to the forests and so it came to be called the Forest Philosophy! By the mercy of the Lord, the Buddha came, and preached it to the masses, and the whole nation became Buddhists. Before the Buddha came, materialism had spread to a fearful extent, and it was of a most hideous kind, not like that of the present day, but of a far worse nature...Buddha brought the Vedanta to light, gave it to the people and saved India. A thousand years after his death a similar state of things again prevailed.....In Buddha we had the great, universal heart, and infinite patience, making religion practical, and bringing it to every one's door. In Sankaracharya we saw tremendous intellectual power, throwing the scorching light of reason upon everything. We want to-day that bright sun of intellectuality, joined with the heart of Buddha, the wonderful infinite heart of love and mercy. This union will give us the highest philosophy".....It was the great Buddha who never cared for the Dualist gods, who has been called an atheist and materialist, who yet, was ready to give his body for a poor goat. That Man set in motion the highest moral ideas any nation can have. Wherever there is a moral code, it is a ray of light from that Man. pp. 138, 139, 143. Vol. II, Swami Vivekananda's Works. In the lecture on Practical Vedanta delivered in London, Vivekananda said:— "I would like to see moral men like Gautama Buddha, who did not believe in a personal God or a personal soul, never asked about them, but was a perfect agnostic, and yet a man who was ready to lay down his life for any one, and worked all his life for the good of all, and thought only of the good

of all. Well has it been said by his biographer, in describing his birth, that he was born for the good of the many, as a blessing to the many. He did not go to the forest to meditate for his own salvation; he felt that the world was burning, and that he must find a way out. Why is there so much misery in the world was the one question that dominated his life. Do you think we are so moral as the Buddha?" pp. 349.....Here is the world, and it is full of misery. Go out into it as Buddha did, and struggle to lessen it or die in the attempt pp. 350.

THE HEART OF THE ATOM.

In delivering the Bakerian lecture before the Royal Society on June 3 Sir Ernest Rutherford took as his subject the "Nuclear Constitution of the Atom," and after sketching the history of the theory gave some of the results of recent experimental work.

It has long been considered probable that the atom is an electrical structure composed of positive and negative particles held in equilibrium by electric or magnetic forces, and of recent years evidence has accumulated that it consists of a positively charged nucleus surrounded at a distance by a distribution of electrons which make it electrically neutral. This nucleus, which contains most of the mass of the atom, is of exceedingly small dimensions, and the region occupied by the external electrons round it is very large in comparison. In miniature the atom may be likened to the solar system the sun representing the positive nucleus and the planets the negative electrons, though the forces which hold the constituents of the atom together are electrical and not gravitational. Just as the planets occupy only a minute proportion of the volume of the solar system so the nucleus and electrons of the atom occupy a definite region, but do not fill it.

The electrical charge on the nucleus is the fundamental part of the atom, for on it depend both the number and the

arrangement of the surrounding electrons. The work of Moseley showed that the nucleus charge varies in a simple way from atom to atom of the chemical elements. If the atoms are arranged in order of increasing atomic weight, then the nuclear charge of hydrogen, the lightest element, is one unit of electricity, of helium, the next lightest, two units, of lithium, three units, and so on up to the heaviest atom (uranium) with a charge of 92. Thus, with few exceptions, the number of units in the nucleus charge is represented by the atomic number of the element. All the chemical properties of an element are determined by its nuclear charge and to only a very secondary extent by its atomic mass or weight. This conception gives a rational explanation of the existence in some case of "isotopes" of the same element—i.e., atoms that are almost indistinguishable from each other in their chemical properties, but are different in mass.

Study of radioactive substances has shown that the nuclei of radioactive atoms consist in part of helium and electrons, and in an atomic explosion the helium nucleus is expelled with very great velocity. The view has thus arisen that the nuclei of all atoms are composed of a number of positively charged particles held in very close combination by electrons. One powerful method of probing the inner structure of the atoms is to examine the deflection of swift alpha and beta particles from radium as they pass through matter. These particles move so swiftly and have so much energy of motion that they can penetrate freely into the structure of the atom. In the case of heavy atoms, however, the nucleus charge is so large that an alpha particle cannot penetrate into the actual nucleus, being turned back by the intense repulsion; but with light atoms such a particle can penetrate the nucleus, and therefore it would be anticipated that the nucleus, unless a very stable combination, would be broken up and parts of the disintegrated atom expelled with great velocity. In recent experiments made by the lecturer with swift alpha particles, it was found that hydrogen atoms were liberated by the collision from atoms of

nitrogen, together with atoms of a previously unknown element having a mass about three times greater than that of the hydrogen atom. In the case of oxygen atoms of the latter kind were alone observed. The evidence shows that the nuclei of the atoms of nitrogen and oxygen are broken up by the alpha particles, and it is natural to suppose that the hydrogen atom and atom of mass 3 expelled from nitrogen were originally units of the structure of the nucleus.

The amount of disintegration effected by the alpha rays is exceedingly minute, and probably not 1 in 10,000 of the alpha particles which pass through the gas passes close enough to the nucleus to effect its disruption. The proof has been obtained only by counting the individual atoms by means of the scintillations they produce as they impinge on a zinc sulphide screen, and even if all the radium available in the world were employed several years would be required to obtain sufficient disintegration to be detected by even a sensitive balance. Further examination may show that a similar process occurs in light atoms in general, and if sufficiently swift particles were available probably the process could be extended to the heaviest atoms. The experiments thus strongly support the idea that the nuclei of all atoms of matter are built up of hydrogen or combinations of hydrogen with electrons, and the old hypothesis of Prout that all the elements are built up of hydrogen is in a sense justified. But the nucleus presents an unknown region in which the forces that bind the parts together are on a quite different scale, if not of entirely different nature, from those that hold the external electrons found in the atom.

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Dr. and Mrs. C. A. Hewavitarne, Colombo, Ceylon ...	2,000
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UNIVERSITY OF CALCUTTA.

PALI.

MATRICULATION EXAMINATION 1921.

The following works are recommended to indicate the standard of knowledge to be demanded of candidates at the Matriculation in 1921.

PROSE.

Anderson's Pāli Reader—Pages 1—43, omitting Radha Jātaka, Nacca Jātaka, and Sussondi Jātaka.

POETRY.

Dipavamsa—Bhanavaras, I—V.
Khuddaka Patha—Mangala Sutta.

GRAMMAR.

Bālāwatāra—Edited by Dr. Satis Chandra Vidhyabhusan and Samana Punnananda.

INTERMEDIATE EXAMINATION IN ARTS.

Anderson's Pāli Reader.

The course also includes a knowledge of Pāli Grammar of higher standard than that required at the Matriculation Examination.

GRAMMAR RECOMMENDED.

E. Muller—Pāli Grammar

or

Satis Chandra Vidyabhusana—Kaccayana.

B. A. EXAMINATION.

(Pass Course).

POETRY.

Dhammapada.

Khuddakapāṭha.

PROSE.

Milindapanha—(Trenckner's edition) pages 1—126.

Dhammapada Attha-Katha, Vol. 1, edited by Mr. Norman in the P. T. S.

GRAMMAR.

Rupasiddhi—(Rangoon or Colombo edition).

Keilhorn's Sanskrit Grammar.

COMPARATIVE PHILOLOGY.

Sayce—Principles of Comparative Philology.

(omitting the appendices).

Satischandra Vidyabhusana's Grimm's Law.

(Honours Course).

(In addition to the books prescribed for the Pass Course).

Mahavamsa—Chapters 1—5.

Dighanikaya—Mahagovinda Sutta, Mahaparinibbana Sutta.

Rhys Davids—Buddhist India.

M. A. EXAMINATION.

COMPULSORY PAPERS.

Paper I.

(a) *Digha Nikāya* (P. T. S.).

Brahmajāla-Suttanta.

Samāññāphala-Suttanta.

Sigalovada.

Ambattha Sutta.

(b) *Majjhima Nikāya* (P. T. S.), Vol. 1—Suttas 1—15.

(c) *Samyutta Nikāya* (P. T. S.), Vol. 1, pp. 1—102.

(d) *Anguttara Nikāya*—*Pācakanipata* (P. T. S.), pp. 1—110.

Paper II.

(a) *Mahāvagga* of the *Vinaya Pitaka* (P. T. S.), pp. 1—156.

(b) *Pātimokkha* (P. T. S.).

(c) *So-sor-thar-pa*, by M. Dr. Satischandra Vidyabhusana.

Paper III.

Kaccayana—Pali Grammar.

Vuttodaya—ed. C. A. Silakkhanda (Nirṇaya Sagara Press, Bombay).

Vararuchi—*Prakṛita Prakasa*.

R. G. Bhandarkar—*Wilson Philological Lectures* (Bombay).

Morris—*Notes and Queries* (on Pali words) (J.P.T.S.), 1885-87.

Satischandra Vidyabhusana—*Grimm's Law* (Calcutta).

Gune—*Comparative Philology* (Poona).

Paper IV.

Rhys Davids—*Buddhist India*.

Rhys Davids—*American Lectures*.

Mrs. Rhys Davids—*Buddhism*.

Kern—*Manual of Buddhism*.

Spence Hardy—*Manual of Buddhism*.

Paper IV.

Oldenberg—*Buddha*.

Hoernle—*Manuscript Remains of Buddhist Literature found in Eastern Turkestan*, Vol. 1. (The translation and the note only).

Group A—(Literary).

Papers V.

- (a) 1. Vessantara Jataka (Fausboll No. 547).
2. Kulagaka Jataka (31).
3. Cullabodhi Jataka (443).
4. Mahajanaka Jataka (539).
5. Ummagga Jataka (546).
6. Temiya Jataka (538).
7. Mahasutasoma Jataka (537).
8. Dasaratha Jataka (461).
9. Ghata Jataka (454).
10. Devadhamma Jataka (6).
11. Vidura-Pandita-Jataka (545).
- (b) All the Jatakas referred to in Bharut sculptures so far as they have been identified (Rhys David's *Buddhist India*, p. 209).
- (c) Dhammapada Atthakatha (P.T.S.), Vol. II.
- (d) Petavatthu (P.T.S.) pp. 1—43.
- (e) Introduction to Rhys David's *Buddhist Birth Stories*.

Paper VI.

- Theri-Gatha with Paramattha-dipani (second edition).
 Thera-Gatha (first half).
 Sutta nipāta—Ed. Fausboll (pp. 1—99).
 Visuddhimagga (Calcutta Buddhist Text Society).
 Puggala Pannatti (P.T.S.).
 Milindapanho (Mendaka panha only pp. 90—188).

Paper VII.

- Inscriptions of Asoka (Senart and Buhler).
 Piprawa Stupa Inscriptions (as in Luder's List of Brahmi Inscriptions No. 931).
 Bharut Stupa Inscriptions (as in Luder's list No. 678—903).
 Sanchi Stupa Inscriptions (as in Luder's list Nos. 161—668).

Group B—(Philosophy).

Paper V.

- Dhammasangani.

Tikapatthāna.

Kathāvatthu (P.T.S.)—Vol. I, pp. 1—103.

Paper VI.

Abhidhammattha Sangaha.

Netti.

Abhidhammavātara.

Paper VII.

Atthasālini (P.T.S.), pp. 1—136.

Vibhanga (P.T.S.), pp. 1—150.

Dhatukathā (P.T.S.), pp. 1—100.

Group C—(Epigraphy and History).

Paper V.

Mahāvamsa (Ch: 21—37, Geiger's edition).

Sāsana-vamsa (P.T.S.).

Dāthāvamsa (P.T.S.).

Paper VI.

Inscription of Asoka.

Hathigumpha Inscription of Kharavela.

Ramgarh Cave Inscriptions.

Paper VII.

Inscriptions of the Kshaharata and Satavahana Dynasties.

Inscription of the Imperial Guptas.

Paper VIII.

Cunningham—Ancient Geography of India.

Reports of the Archæological Survey of India about Taxila and Isipatana.

Yuan Chang (Watters), 2 Vols.

Group D—(Mahayana Literature and Philosophy).

Paper V.

Lalita Vistara.

Asvaghosha's Buddhacharita.

Paper VI.

Madhyamika Sutra with Vritti of Chandrakirti.

Lankavatāra Sutra (Calcutta Buddhist Text Society).

Sutralankara of Asanga, edited by Sylvain Levi.

Paper VIII.

Thibaut—Sanskrit Grammar.

Macdonell—Sanskrit Grammar.

COUNCIL OF POST-GRADUATE TEACHING IN ARTS.

M. A. Examination in the Indian Vernaculars.

PALI.

Anderson—Pali Reader.

Frankfurter—Pali Handbook.

Muller—Simplified Pali Grammar.

Victor Henry—*Precis de Grammaire Palie*.Vidhusekhar Sastri—*Pali Prakasa*.

CHRISTIANITY IN CEYLON.

Christianity was first preached to the Sinhalese Buddhists of Ceylon by the Portuguese in the first decade of the sixteenth century when they got a footing in the sea board provinces of Ceylon. They destroyed the temples along the coast, destroyed the palace of the king at Jayawardanapura and carried away the ivory throne to be presented to the king of Portugal. Forcibly thousands of Sinhalese were converted to the Roman form of Christianity, and thousands were butchered who would not become Christians. In the 17th century the Dutch appeared in Ceylon and began fighting with the Portuguese and the conversions to Catholicism ceased. When the Dutch became masters of the low country they began to convert the Buddhists to Protestant Christianity. They passed repressive laws and the Sinhalese Buddhists were forcibly made Protestants. From 1515 to 1796 the Buddhists of the maritime provinces were harassed and persecuted by the Portuguese and Dutch to change their ancient Aryan religion to the Arabian religion that went to Europe from the backwaters of Palestine. The Aryan religion of the Blessed One during the Portuguese-Dutch period suffered a catastrophe of the most terrible kind.

Unaryan habits, alcoholism, bestialism, and western orgic sensualism were introduced to Ceylon, first by the Portuguese, then by the Dutch and later on by other European races, and today the cup of immorality is full in Ceylon. Alcoholism, tuberculosis and insanity are destroying the ancient historic race.

For 2,358 years there was a bond between the lay Buddhists and the Bhikkhus of Ceylon from generation to generation. It was the custom from the time of the great Apostle Arhat, Mahinda, to initiate the child in the faith of the Lord Buddha. This continued until 1870, when the tie was severed by the Education Act of 1870. The Bhikkhus were ignored by Government, and Government village schools were established where unBuddhistic ethics were taught to Buddhist children. The language used in the books was of a corrupt kind, not the pure classical Sinhalese, and the sentiments therein embodied were against the Aryan truths proclaimed by the Blessed One. History was discarded and national degeneration began.

At the time when the Education Act was passed the British had not yet made progress in psychology. There was not the present progressiveness then which is visible now. There was no attempt made to lighten the labours of the British industrial classes. The social conditions of the labour-classes in England were absolutely demoralizing. Mr. Hammond in his "Town Labourer" and "Village Labourer" gives a picture of the demoralizing conditions which existed in England before the Reform Bill was passed in 1832. There was social slavery in England. The labouring classes were regarded as outcastes. We quote from the "Village Labourer."

'Fox declared that down to 1780 one of the members for Yorkshire had always been elected in Lord Rockingham's dining room, and from that time the representation of that county seems to have been a battle of bribes between the Rockinghams, Fitzwilliams, and the Harewoods p. 13.

"All of these boroughs fell under the rule of a patron,

who bribed the members of the corporation with money, with livings or clerkships in the state departments, cadetships in the navy and in India." p 10

"In 1822 the Duke of Buckingham tried and convicted a man. The trial took place in the Duke's kitchen, the witnesses were the duke's keepers. The defendant was in this case not a poacher, but a farmer. p 18

Fielding who saw the servitude of the poor with less patience and composure, wrote of country life with knowledge and experience. In *Joseph Andrews* he describes the young squire who forbids the villagers to keep dogs and kills any dog that he finds." p 10.

"The relations of Church and State are very happily illustrated by the language of the petitions. 'A petition of the most noble John, Duke of Rutland, and the humble petition of the Revd—Brown'. p 18

Regarding the cruelty of the lawyers to the poor in England Mr. Hammond says that one should read Fielding and Smollett.

"We are not surprised that one of the witnesses told the Enclosure Committee of 1844 that the poor did not know what their claims were, or how to present them." p 64

"Thus if we trace the adventures of the gaming table to their bitter end we begin to understand that these wild revellers are gambling not with their own estates but with the estates of their neighbours. This is the only property they can realize.

"The results of the Act were described by Dunkin, writing in 1823 as follows: It now only remains to notice the effect of the operation of this Act. On the division of the land allotted to the respective townships, a certain portion was assigned to each cottager in lieu of his accustomed commonage, but the delivery of the allotment did not take place, unless the party to whom it was assigned paid his share of the expenses incurred in draining and dividing the waste: and he was also further directed to enclose the same with a fence. The poverty of the cottager in general prevented his compliance with these

conditions and he was necessitated to sell his share for any paltry sum that was offered. In the spring of 1819 several persons at Charlton and elsewhere made profitable speculations by purchasing these commons for £5 each, and afterwards prevailing on the commissioners to throw into one lot, thus forming a valuable estate. In this way was Otmoor lost to the poor man and awarded to the rich under the specious idea of benefitting the public." p 93

"The small farmer either emigrated to America or to an industrial town, or became a day labourer." p 99

"I kept four cows before the parish was enclosed, and now I don't keep so much as a goose." p 101

"In England the aristocracy destroyed the promise of such a development when it broke the back of the peasant community." p 105

"Go to an alehouse kitchen of an old enclosed country and there you will see the origin of poverty and poor rates. For whom are they to save? For the parish? If I am diligent, shall I have leave to build a cottage? If I am sober shall I have land for cow? If I am frugal shall I have half of an acre of potatoes? You offer no motives; you have nothing but a parish officer and a workhouse! Bring me another pot." p 105.

Capel Lofft was a humane and chivalrous magistrate who, unfortunately for the Suffolk poor, was struck off the *Commission of the Peace* a few years later apparently at the instance of the Duke of Portland, for persuading the Deputy Sheriff to postpone the execution of a girl sentenced to death for stealing, until he had presented a memorial to the Crown praying for clemency." p 108.

"Cobbett proposed to the vestry of Bishops Walthams that they should ask the Bishop to grant an acre of waste land to every married labourer. All however but the village schoolmaster voted against it, on the ground that it would make men too saucy, that they would breed more children, and want higher wages." p. 159.

"We can do little or nothing to prevent pauperism; the

farmers will have it: they prefer that the labourers should be slaves, they object to their having gardens saying 'the more they work for themselves the less they work for us.'

"The labourers, stripped of their ancient rights and their ancient possessions, refused a minimum wage and allotments, were given instead a universal system of pauperism. This was the basis on which the governing class rebuilt the English village." 165.

The London Times of Decr 6, 1830 had the following editorial: "Let the rich be taught that Providence will not suffer them to oppress their fellow creatures with impunity. Here are tens of thousands of Englishmen industrious kindhearted, but broken-hearted beings, exasperated into madness by insufficient food and clothing, by utter want of necessities for themselves and their unfortunate families." p. 269.

"George Steel aged 18 was sentenced for transportation for life for stealing, when he was in liquor, from Jane Neale. William Sutton a boy of 18 was found guilty of taking 4d. in a drunken frolic. The jury recommended him to mercy, and the judges responded by sentencing him to death and banishing him for life." p 281.

To understand the present policy that is being carried on in Ceylon by the authorities one should read J. L. Hammond's Village Labourer. A people that could treat their own poor and the Labouring classes in their own native land could not be expected to show pity to a different race professing a different religion. The Land Settlement Act in Ceylon and the methods adopted by the Settlement Officers from 1897 up to the present day are similar to the methods adopted in England before the Reform Act was passed in 1832.

THE ESSENTIALS OF THE DOCTRINE OF THE LORD
BUDDHA.

The follower of The Buddha should try to know the meaning of the following:—

The Adoration ; the three Refuges ; the five observances, the eight observances, the ten observances ; the ten evils ; the ten meritorious acts ; the ten perfections of Bodhi ; the four noble truths ; the four exertions ; the four foundations of psychical power ; the five foundations of psychical progress ; the five psychical powers ; the seven principles of wisdom ; the noble eightfold path ; the twelve nidanas or the interdependent causes beginning with ignorance ; the twenty four categories of the Law of Cause and Effect called pachchayas ; the five skhandhas or the aggregates that combine to make up the living being ; the four great elements (*mahābhūtas*) ; the root elements (*dhātus*) of evolution ; the twenty-two principles of evolution (*indriyas*) ; thirteen (*dhutangas*) esoteric vows of purifying life of asceticism ; the forty (*kammatthāna*) psychical practices of concentration ; the six kinds of individualizing discipline (*charita*) ; the six kinds of superpsychical wisdom (*abhiññā*) ; the four kinds of conceptions (*yonī*) ; the four characteristics (*gati*) ; the places where consciousness attaches (*viññāna tthiti*) ; the four floods (*ogha*) ; the four kinds of union (*yoga*) ; the ten kinds of erroneous religious views (*micchāditti*) ; the twenty kinds of egoistic errors (*sakkāya ditti*) ; the six (*anussati*) aids to the development of memory ; the three pitakas ; the nine angas of the Good Law ; the ten (*sanyojanas*) fetters ; the four paths of holiness (*ariya magga*) ; the four fruits of holiness (*ariya phala*) ; the seven purities (*visuddhi*) ; the eight (*ñānas*) fold psychical science ; the basis of unity (*sārāniya dhamma*) ; the six causes of disunion ; the sixteen contaminations (*klesas*) ; the five psychical obstacles (*nīvarana*) ; the four mystic illuminations (*jhāna*) ; the ten Tathāgata powers (*dasa bala*) ; the four meditations on love (*brahmavihāra*) ; the seven causes of rebirth (*anusayas*).

THE SAMBUDDHA SASANA.

In ancient India there was no organized religion. The wandering ascetics proclaimed their religious theories to the people. The Brahmins upheld their social position by means of their Vedic mantras. To rightly understand the condition of Indian society twenty five centuries ago, one should read the Pali scriptures, which are embodied in the five Nikāyas of the Sutta Pitaka.

The religious theories of the Sramanas and the Brahmins are given in the Brahmajāla sutra of the Dīgha nikāya and in the Pañcattaya sutra of the Majjhima nikāya. Both the sutras should be carefully studied to grasp the religious situation of the period when The Buddha appeared in the valley of the Ganges. Toleration was the principle which the people strictly followed. The religious thinkers being all sons of the soil, every one had his say, and the people listened patiently. Hence arose the sixty two religious beliefs. We read in the Sutras that there were Kshatriya pandits, Brahmana pandits, Sramana pandits, Grihapati pandits who were well trained in dialectics. There were the Paribbājaka monasteries at Nālandā, Kosambi, Gaya, Uruvela, Rājagriha, Vesālī, Kapilavastu, with hundreds of paribbājakas at each under Ascetic leaders. We read in several sutras in the Majjhima Nikāya about the visits paid to them by the Blessed One. The Nigantanāthaputra had his head-quarters at Nālandā. The three Kasyapa Brothers of Uruvela, Gayā, and Phalgu had under them one thousand ascetic followers, who belonged to the sect of Jatilas. They were fire-worshippers. Sanjaya of Rajagriha, teacher of Sāriputra and Moggallāna had three hundred disciples. The well known teachers of the time were Purāna Kassapa, Ajita Kesakambala, Pakuda Kaccāna, Sanjaya Belattiputta, Makkhali Gosāla and Niganta Nāthaputra. Niganta Nāthaputra was the most prosperous of them all. Princes, nobles and bankers of Magadha and Vajji were his disciples. He was inclined to popularity and would propose to hold controversies with the

Buddha, and send his famous disciples to argue with the Blessed One. The Abhayarājakumāra and the Upāli suttas give the contents of the discussions held by the banker Upāli and the Prince Abhaya. The Nigantha Nātaputrā taught that physical deeds were of greater consequence than thoughts. The Buddha proclaimed a pure psychology emphasising the overpowering nature of mental karma to physical karma. Nigantha Nataputra accentuated on the immorality of drinking cold water lest the souls that is in the cold water would enter the body of man, and make him to bear the burden of the sins of the water-souls. His fear was that by inhaling air the air-souls enter the body which helped to create new karma. The psychology of the mind processes was not known to him. The way to escape from rebirth according to the philosophy of Niganta Nathaputra was by asceticism and abstaining from doing any new karma. Asceticism would help to destroy the evil effects of the past karma. Makkhali Gosala was a thorough going nihilist. So was Ajita Kesakambala. He wore a blanket made of hair. In the cold weather it added cold to the body, in the hot weather it gave heat to the body. The Buddha said that Ajita's Doctrine is like the blanket that he wore. The Agnostic philosophy then current was founded on negative compromise. The party that professed the agnostic position gave the negative answer to every question that was put to him by saying "I do not know". Is the soul eternal? I do not know. Is it not eternal? I do not know. Does the soul exist after death? I do not know. Does it not exist after death? I do not know. Is the world eternal? I do not know. Is it not eternal? I do not know. Do you not know? I do not know? Do you know that you do not know? I do not know. How can I tell when I do not know! Are you sure of that? I do not know. It was the philosophy of the muddle-headed.

The paribbājaka ascetics were undisciplined. Each one did what he thought was best. The leader of the monastery could not silence them when any controversial question arose

among them. Every one was a dogmatist. The answer that each one gave to the other was "You do not know, I know". Each independent thinker denounced the philosophy of the other saying: what I say is true all the rest is wrong. There was another teacher who appeared at a later period who said that all prophets who came before him were thieves and robbers, and the prophet who appeared at a still later period also said the same thing. The Buddha classed the theories of these ascetics as "antaggāhi ditti", extreme views. To cling to any of them was considered by Him as going against the law of change and the law of cause and effect. Evolution being the natural order of growth and change is a law, what wise man, He said would cling to a dogma? To the Bhikkhus He advised to abstain from clinging to any dogma—(antaggāhi ditti patinissaggi).

The 152 sutras of the Majjhima Nikaya are full of interest to the student of religion. They should be read with the help of the commentary of the divine Buddhaghosa, called "Papañca Sudani". The Buddha classed the dogmatic religions as "para vāda", alien views, alien because they were opposed to the Aryan view, whose representative was the Buddha with His disciples. He taught a psychology based on the law of Change and the law of Causes and Effects. He was known as the Physician and Surgeon, whose mission was to cure the disease of Ignorance and Covetousness. The dogma of an unchanging Ego—the I am I, the dogma of permanency as well as nihilism were rejected. Bodily asceticism was rejected because of the psychological truth that He discovered that mind is to be controlled not by bodily torture but by adopting a course which He called the Middle Path, that is that the body should neither be starved nor over-fed, and that sense organs should be brought under discipline, and by a process of psychological sublimation by means of Dhyāna yoga, the mind so thoroughly purified that it is able to realize the infinite state, freed from foolishness, hatred and lust.

The mind when fed by dogmas, theological beliefs and

extreme views is retarded of its fullest expansion. The human mind is momentarily undergoing change. Every idea that is brought before the mind, every forgotten event that comes flashing before the mind's eye produces a change. Any object perceived at a distance starts at thinking: Visions, illusions, forgotten events, perceptions, feelings, the recollection of past feelings, past visions, all help to start the mental machinery to operate creating potential causes which at a distant date are sure to produce effects.

All existing religions are animistic, nihilistic, materialistic, and void of psychological truth. The origin of religious theories, when analysed, it will be found that the originators thereof were victims of hallucination or were actuated by selfishness. The Brahmans only thought of their own gain, and made laws to keep all non-Brahmans in a condition of subserviency. "Only the Brahman is white, all the rest are not white; only the Brahmans came from the mouth of the Creator Brahmā, the rest came from other parts of his body." When this doctrine was in full swing the Blessed One appeared. Certain Brahmans treated the Buddha with disrespect. They said that Samana Gotama was produced from the feet of their relative the Creator Brahmā. Brahmā, the Creator, was regarded by the Brahman law-givers as the grandfather of the tribe of Brahmans. The Buddha discussed the subject with Ambattha, Sṇadanda, Kutadanta, Assalāyana, Esukari, all of them Brahmans, and showed them that between man and man there was no difference, that all can become good, and walk in the path of righteousness, and that merely because a man was born of a woman of the Brahman caste, he was free from committing villainous deeds. The Brahman commits evil just as another man, and the law of karma does not prevent him from undergoing suffering. The Buddha taught anthropological psychology to the people of India and enlightened them to come out of the net of the Brahmans prepared for the non-Brahmans. To the Blessed One every man whether Brahman or non-Brahman, was the object of His solicitude. Brahman of this

life was not always a Brahman in past lives, and may not always be born in the Brahman caste in the future lives. A sudra of the past birth by good karma is born in a Brahman family, and a Brahman of the past birth by evil karma is born in a Sudra family. But a Sudra in this life by doing good karma may be reborn in the next life in a Brahman family, and a Brahman in this life by doing evil karma may be reborn in a Sudra or a Chandala family in the next life. The Buddha ignored the question of caste, and He preached the Doctrine of Good Deeds whereby all men can attain salvation. The Buddha argued with Brahmā, who was under the illusion that he was the creator of the universe, and showed him that he was still under Ignorance, and made him to realize the truth of the law of Cause and effect and of the beginningless nature of the universe. The Brahmajāla sutta, Ambattha sutta and Kevadda sutta of the Digha nikāya, and the Brahmānimantanika sutta of the Majjhima nikāya show the Buddha view about the Creator.

The Brahmin theory was "this my soul is me, is mine, is I, and I am eternal, and I am God," The Brahmin alone was to know this doctrine. It was a secret. The pernicious effect of this sinful theory is visible in the degenerate condition of the teeming millions of the Indian people. Pride, covetousness, false beliefs, illusions, delusions, ignorance are the demeritorious results of this error. Compassion, mercy, renunciation, self-sacrifice were the ethics of the Buddha's psychology. Instead of relying on a muddle headed priest and an ignorant creator, the Buddha taught the people of India the Doctrine of Energy and Activity based on righteous law, and that no God can send the man who does good deeds to hell.

By association with righteous teachers who know the Aryan Doctrine of the Law of Cause and Effect and by study of the Aryan psychology as proclaimed by the Blessed One, one can acquire the Wisdom whereby he will be able to analyse and find out the causes that lead to evil. But man must make the effort, and he must be intelligent to understand the Law of Wisdom. The Blessed One showed the way to

obtain emancipation from Ignorance by Effort guided by Wisdom. He held up to ridicule the doctrine of fatalism. The salvation that is obtained without making the sacrifice and the effort guided by one's own wisdom and reasoning is not worth much. In the Devadaha sutta, Majjhima nikāya, the Blessed One gave an account of the discussion that He had with the Nigantas on the subject of Pubbe katahetu vāda, which view they held, that by bodily mortification old karma of the past can be atoned for, and by inactivity no new karma may be created. We wish that some Pali scholar would have this interesting sutta translated into English for publication.

THE SENSUALISM OF THE PRESENT DAY.

Materialistic science of the West is helping the dissemination of the abominable practices of sensualism in their most subtle forms throughout Europe, and where European commercialism is introduced. Religion has no place in the polity of the commercial nations of the West. So long as science was made to take a back place in the economic conditions of Europe, animistic superstitions, which had their origin in the back wash of west Asia, under the guidance of the muddleheaded theologians, held sway in Europe. When the popes held power to dominate the minds of men in Europe, science was taboo. The alchemists worked in the silent solitude of oblivion afraid of the spirit of persecution haunting them. Philosophy and psychology were neglected by those who were able to expound them, fearing the punishments that awaited them at the hands of the Inquisition, which burnt Bruno at the stake and destroyed the manhood of Galileo. Europe lay under a pall. It was all darkness. The alchemists worked in fear, and the Vatican took precautions to keep them at work in the domain of physical science. They were forbidden to enter the domain of theological animism. The result was teleological supremacy which kept back the growth of the human intellect from the third

century after Christ until the birth of the new doctrine of Darwinian evolution, which killed the Creator idea, and paved the way to the discovery of psychological science. In this connection it is pleasant to quote the words of the translator of the *Maha-nidāna sutta* in the "Sacred Books of the Buddhists" published by the Oxford University Press under the title of the "Dialogues of the Buddhists," Part 2.

"And hence the *Paticca-samuppāda* of Buddhism was as decided a negation of all teleology as was the theorem of Demokritus and his master Leukippus, that 'nothing happens by chance, but everything through a cause and of necessity.'.....As it happened, Europe learned from Athens compromise and comprehensiveness, learned to believe in a universe governed partly by necessity and partly by chance learned to combine belief in unchanging natural law with belief in first and final causes. And so gradually has the realm of regular, causal sequence encroached upon that of the casual and the arbitrary, that on no period in the intellectual development of Europe can we place our finger and say:—Here the concept of a universe governed, as to its every movement and happening, by natural causation, was brought home to the minds of men to the mind of one man. There is nothing resembling the intellectual earthquake caused half a century ago by that extension of the law of causation: the theory of evolution."

With the decadence of ecclesiastical power materialistic science won supremacy, and the destructive iron civilization of the West looked to the East for material conquest. Man learned the physical laws relating to the body, and their application gave him knowledge to extend his vision, not to the acquisition of psychological and moral laws, but to sublimate the physical needs. Man became a ruthless savage having the ethics of frightfulness and hatred as his ideals. Iron, gun-powder, coal were the

ingredients he manipulated to forge the weapons of destruction. Morality, disinterestedness, honesty had no place in his destructive campaign. From the beginning of the sixteenth century European nations began their career of conscienceless destruction. Portugal devastated the south-west coast of Indian territory and Ceylon, and attempted to subdue Japan but failed, happily for the aesthetic welfare of the world. Spain ruthlessly destroyed the ancient civilization of Mexico and Peru. France, Spain, Portugal, Holland, England began their campaign of piracy each race competing with the other in their filibustering expeditions. Spain and Portugal retired after being beaten by the superior genius of Holland and England. Napoleon made an attempt to destroy England, and again the superior genius of England triumphed. The nineteenth century began with England at the head. In 1856 England and France joined and destroyed the peaceful civilization of hoary China, and at the point of the bayonet forced China to eat opium. Wars were made to destroy the morality of a peaceful people, and China famous for her industrial occupations succumbed after her people were made victims of the poison of opium. In fifty years China lost her vitality and lay prostrate with feeble intellect, incapable of doing anything to protect her manhood. Russia, France, England, Belgium, Germany, United States of America coalesced in order to parcel out China.

The superior diplomacy and political Machiavellianism of Europe everywhere triumphed in Asia. Oriental cunning was no match for the trained diplomatic cunning of Europe. Science and politics joined hands in the game. Europe now began to exploit both Africa and Asia. The new book of Herbert Adams Gibbons called the "New Map of Asia" shows how the European nations contrived to enslave Asiatic nations, and it is all gruesome reading. The author having studied the politics of European nations and their dealings with the Asiatic races was forced to use the term of "conscienceless hogs" when writing about the immoral doings of European diplomats.

Papal Christianity kept the European countries in a state

of intellectual stagnation. Aesthetic morality had no place in the consciousness of European civilization. The European pirates, were the greatest slave dealers in the world. India, China sold her commodities to other nations. England supplied slaves to America with the help of Moslem African slave dealers. Islam and Christianity joined hands in this immoral trade. Then commenced the trade in firewater, to give alcoholic spirits and syphilis to the backward races in the Pacific islands, Australia, Africa, and Asia. The unmoral civilization of the materialistic nations of Europe is founded on scepticism. It knows no future, it cares only to embellish the body, and it is destructive in the extreme. One generation is engaged in constructing weapons of destruction, and the next generation uses them to destroy. This has been the history of Europe for the last one hundred years. Now the aeroplane is being used to destroy innocent people, and the future is full of despair. That nation or race that has no weapons of protection is doomed. When will Europe learn the ethics of disinterested morality? Are the European nations to continue for ever in their destructive ruthless warfare giving no peace to the world? Peaceful industrialism showing mercy to the helpless, renunciation of immoral pleasures, diffusing love to all living beings were the lessons that the Tathagata, the Buddha Sakya Muni, taught to the people of Asia. The time is come when that teaching should be proclaimed to the unmoral destructive peoples of Europe. The ethics of the bush god of Arabia have not been of any help in humanizing the consciousness of Europe. The aesthetic ethics of the great Aryan Teacher must be proclaimed to the people of Europe. This is the great mission of the Buddhists of Asia have to do to-day. It is a work of compassion the saving of the millions of people from the unmoral situation which they are in. Covetousness, arrogating insolence and erroneous ideas of religion have made the materialistic races of the West to be engaged in eternal destruction. Buddhists wake up from your indifference and march forth to give the message

of the Great Lord of Compassion to the people of the West. STOP YOUR DESTRUCTION should be the slogan.

In the Dialogues of the Buddha translated by Rhys Davids, the story of Indra, the chief of the heaven of the Thirty Three Gods, is given. The Chief having listened to the exhortations of the Blessed One accepted the Doctrine of Peace and un-harmfulness, and expressed his satisfaction to the Blessed One, whereupon the Blessed One asked Indra whether he had felt at any previous time the pleasantness that he now feels, and Indra answered that when, in the war conducted by the gods against the demons, the latter were defeated and the gods were victorious that he felt the same pleasure, with this difference, that that happiness was obtained by destruction, whereas now the pleasure is obtained by the absence of hatred, anger and destructiveness. Here is a lesson for the Europeans to learn from the story. The physical pleasures that the materialistic civilization give are associated with destructiveness, anger, and ill-will. Many millions of innocent animals are killed, millions of human beings are destroyed in the battlefield, and in the wars of conquest smaller races are enslaved, and their natural rights ignored, and their liberty is destroyed.

The glory of Buddhism is that it never lent its power to enslave nations, or to introduce unmoral ethics of destructiveness and intemperance. Its record of missionary activity was undefiled and pure. It gave only such things that helped to bring peace, happiness and culture.

GODS OF ASIA.

In the Buddhist texts there is no mention of the Gods which are now so popular in India. Brahmā is recognized as the Creator by the Brahmans. The primitive Kshatriyas claimed descent from the God of the Sun, and at a later age a minor branch of the Kshatriyas claimed descent from the God of the Moon; the aboriginal tribes of the Himalaya claim descent

from Siva, whose abode is in the Himalayan summits.. The God Vishnu has his abode in Vaikunta ; Indra had his abode on the summit of Sumeru ; the elephant headed god Ganesha is supposed to be the son of the Himalayan God Siva ; as well as the God Kārtika. The old Gods Varuna, Prajāpati, Soma have gone into oblivion. The aboriginal God of the Himalayas has a large following to-day:

The Jews claim descent from Abraham, a Chaldean, who was guided by the God of Bethel. Moses found his God in the back part of the desert of Horeb ; Muhammad found his God in the desert of Arabia ; Jesus found his God when he was being baptised who came down in the form of a dove ; Paul found his God on his way to Damascus in a flash of lightning. The Japanese royal family claims descent from a goddess. In the Purānas accounts of the conversation held in the council of the gods are given. The modern Christians have created a God of Love from the original picture of Jehovah, the burning bush God of Arabia. Each savage tribe in India has its own creator god. The devil also believes in God, says James, nevertheless he disobeys him. It is not belief in a God that is needed but good works, says James.

THE ECONOMIC ASPECTS OF BUDDHISM.

Buddhism inculcates progressiveness. It posits that man has the power, if properly educated from his childhood in the right path, to work out his own salvation. The power that he has got is his own, it is the energy, the karma vipāka, stored up in the past lives, extending to many millions of aeons. Man is thought materialized. For ten months he lives in the closed womb being sustained by the food of the mother. He is god closed in the tabernacle. He comes out of the womb, utterly helpless, and depends on his mother for the sustenance of his life. But for the love of the mother there is no other

way for him to exist. He lives nourished by the mother's milk and by the mother's love. If the mother has no milk of her own, the babe has to depend on the milk of a wet nurse or has to be fed on cow's milk. Man is therefore absolutely dependent on others from the time of his birth to the time when he is able to get food by his own effort. In certain countries the child is made to labour when he is five years old. In the 18th century in the mines of Lord Melbourne in England, the boys employed were six years old working fourteen hours a day. ("Town Labourer" by Hammond, p. 274).

Buddhism recognizes the rights of animals to live. The cow gives milk, from which butter, curd, cheese, and ghee are made. The bull is useful in various ways, especially as an agricultural animal. The cow, calf and the bull each has an economic value to man. The Buddha discovered that life continues to exist in one form or another, either on this earth or in some other world. He found that man by attending to social duties can bring happiness to others. He found that angry thoughts produce evil results, that harsh speech, lying words bring evil on self and on others. By introspective methods He discovered that the energy created by the individual continues to exist in a changed form. Disturbance of any kind in the mental plane was a thing to be avoided. Illness, old age, and eventual death are things common to all. During the period of individual existence on this earth each one has to live depending on another. The community depends on the individual, and the individual depends on the community. When there is disturbance in the community every individual more or less has to suffer. An epidemic breaks out in a single family and unless measures are taken to prevent its extension the whole community suffers. One individual becomes a debauchee and his family suffers.

Buddhism is different from all existing religions in that it refuses to recognize an anthropomorphic deity as the bestower of good and evil. We can understand a deity trying to be kind and show love to all alike, but a deity who deals kindly

with one man and treats another with cruelty is not to be trusted. He is a monstrosity. Those who wish to cultivate godliness should be kind to all alike. We all expect kind treatment from others. Every one wishes to be treated kindly. What is necessary therefore is that all should practise kindness.

When love disappears and selfishness appears there is then suffering. No individual should do anything ill or cause pain to another. The earth is the common property of all, and when an attempt is made by some in power to make others vagabonds suffering is caused.

Thirsting for wealth, and pleasure, man violates the laws of truth, and becomes destructive. The destructions caused by military leaders, religious fanatics, all have been caused through greed, anger or foolishness. For the extension of power kings wage wars, conquer countries and enslave unoffending nations ; for the sake of extending the faith religious fanatics assuming leadership persecute people, wage wars, destroy temples, libraries and massacre saintly teachers. To increase one's wealth men commit brigandage, become pirates and adventurers and commit pillage. War is destructive, nevertheless nations continue to destroy each other. Religious persecutions, sectarian strifes have always brought misery to thousands, nay millions.

The Roman civilization was destroyed when the Christians assumed power under Constantine. The number of people burnt to death by the Popes during the period of their political power exceed the number killed by the non-Christians. It is not the blood of martyrs but political power that helps a religion. The Roman Church persecuted people not only for their religious views, but also for holding scientific views. The Roman emperors did not persecute people for their religious views, and the so-called martyrs courted death by creating causes of a political nature which offended the State. It was not for religious opinions that the Christians were persecuted, but for their attitude towards the Roman emperors in refusing

to recognize human authority beyond the sovereignty of Jesus Christ, who was supposed to be over all earthly sovereigns.

The desire for the extension of religion caused the Spaniards and Portuguese to commit the most outrageous crimes wherever they went in pursuit of gold. The destruction of the industries of other people is what they aim at, and to bring about this consummation the ethics of statecraft are brought into use. Morality is sacrificed for gain. The economic condition of the invading country is disturbed, and the people are forced to abandon their ancient industries to satisfy the commercial ambitions of the invader. Where the gun cannot be used other means are employed, such as the introduction of opium and alcoholic spirits. The most industrial of all peoples were the Chinese in the early decades of the nineteenth century, but to-day opium has devitalized the industrial classes of China, and the Chinese are to-day helpless to initiate anything for their own economic improvement. Certain religious preachers are never happy unless they are able to impose their views on others. If it was a moral transformation for the betterment of the human consciousness no injury can come, but the western preacher being ignorant of psychology has not the understanding and the wisdom to think of the injury caused by introducing unmoral and uneconomical customs among races that are by nature unfit to adopt the fashions of a colder clime. The Christian missionary in Ceylon introduces British methods of life, and compels the Sinhalese Buddhist youth to change the ancestral customs, and the moral religion of the Buddha. The improvement of economic conditions, introduction of industrial methods to improve the economic conditions is not the object of the western missionary. He only thinks of extending trade by means of Christianity, which is used as a vehicle to introduce European ways of living. When a man becomes a Christian he is advised to change his ancestral habits of eating and drinking and wearing clothes. In his interesting work "Trade, Politics and Christianity", Mr. A. J. Macdonald (Longmans) discusses the question of the demoralization of the Natives through

drink introduced by the Europeans. He says that the "ideals of Christian brotherhood are still not accepted by the mass of Christians in Europe and North America, whose real gospel is the undisputed supremacy of the White man.....To such minds the fact that the British Colonial Office finds an easy way out of financial difficulties by deriving revenue from the poisonous trade in British West Africa and in Ceylon, causes at most a chuckle of amusement.....But to them (the officials at the Colonial Office) it seems a little moment that the population of Ceylon should be kept to a poor level of physical and mental efficiency by the abuse of Government distilled arrack....."

Mr. Macdonald has a fling at the Buddhists when he says "instinctive common sense forbids us to descend to the silliness of the Buddhist who will take no forceful measure against things evil." The Buddhists in Ceylon have always protested and adopted constitutional measures to prevent the spread of alcoholism among the people, but a powerful oligarchy of bureaucrats use frightful measures against the Buddhist leaders whenever the latter attempt any "forceful measures against things evil." For 2228 years the Religion of Buddha has survived in Ceylon and during all this period the Buddhists refrained from using alcohol, and the degeneration began after the arrival of the whiteman who forced upon an unsuspecting people the poisons of alcohol, opium, cocaine and other death producing narcotics. The Buddha was the first to discover the evil psychological effects of (surā, madya) alcohol and other intoxicating substances on the mind of man, psychologically, socially, and economically. The loss, the shame, the degeneration that follows alcoholic intoxication has been wonderfully told in the Buddhist suttas. The Buddha found that man is the possessor of a conscious mind, and a man without the power of memory was of no use to himself. Memory is the refuge of the mind. The difference between the man who has a powerful memory and the feeble minded is great, and memory is the precious treasure of the civilized human being. The whole psychological science of the Buddha treats on the development of memory

and the strengthening and purifying of consciousness. The science of breathing through the ānāpāna process, the development of sati, satindriya, satisampajañña, satipatthāna, satisambojjhanga, satibala, kāyanussati, chaanussati, sammāsati by continuous activity of mind are facts which no Western man has any idea of. The most powerful and absolutely forceful measures have been adopted by the Buddha to prevent Buddhists from falling victims to the demon of alcohol.

When bureaucrats are learned in psychological science and understand the moral law of cause and effect then will they get the wisdom to know the diabolical effect of alcohol on the human mind. Happily for the welfare of future Humanity one hundred millions of the most progressive of all European races in the United States of America have adopted the law of the Buddha laid down 2500 years ago. Surāmeraya majja pamā dāthāna veramani sikkhāpadam samādiyāmi was the law the Blessed One laid down to the people of the Gangetic Valley, which means "I pledge to observe the precept of abstinence from all kinds of intoxicating drinks and drugs."

Buddhist civilization wherever it went introduced art, architecture, agriculture, weaving, cattle keeping, dairying, horticulture, afforestation, religion, morality, industrialism, medical science, road building, kindness to animals, establishment of hospitals to man and animals, homes for the crippled, homes for the aged, the blind and the feeble, and lying in-homes centuries before the birth of the Semitic animism, which became the religion of the people of the West. Buddhism is all pity and compassionate activity. It goes into the root of man's ethical nature. Whatever that is injurious to the development of the memory and of the consciousness of man was absolutely condemned. It introduced a psychology of mathematical exactness and of economics helpful to make man divine.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXVIII. CALCUTTA, SEPT.	2464 B. E. 1920.	No. 9.
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THE OPENING CEREMONY OF THE SRI DHARMA RAJIKI VIHARA.

We have the pleasure to announce for the information of the Buddhists of all countries that the inaugural ceremony of the Sri Dharma rājika Vihara will be held at the Vihara Hall, 4a College Square, Calcutta, in the full moonday, 26th November 1920, the 2464 of the Buddha year, under the presidency of His Excellency Lord Ronaldshay, Governor of Bengal, when a holy Relic of the Buddha Gautama, discovered at the Bhattiprolu stupa, presented to the Maha Bodhi Society by the Government of India, will be ceremoniously deposited in the vault of the Stone Stupa in the sanctuary of the Vihara.

We extend a cordial welcome to the Buddhists of Ceylon, Burma, China, Tibet, Nepal, Arakan, Siam, Cambodia, Korea, Mongolia and Japan, and request that they will depute their delegates to be present at the ceremony, the first of the

kind to be held in India, after a period of nearly seven centuries, since the destruction of Buddhism in Bengal.

May the glorious Sāsana of the Tathāgata once more flourish in India bringing happiness to the suffering people of this once great land.

May the King Emperor reign righteously bringing happiness to all!

M. B. S. headquarters,

46, Baniapukur lane,

Calcutta, 24th August, 1920.

ANAGARIKA DHARMAPALA,
General Secretary, Maha Bodhi Society.

THE OPENING CEREMONY OF THE DHARMARAJIKA VIHARA.

The Maha Bodhi Society began the work of revival of the Buddha sāsana in India in July, 1891. Buddhism was destroyed by the Muhammedan invaders about 800 years ago. The last massacre of the Buddhist Bhikkhus took place in 1202 under the order of Bakhtiyar Khilji.

Mahamahopadhyaya Hara Prasad Sastri in an article in the Journal of the Bihar and Orissa Research Society, Vol. VI, Pt. I, p. 57, March, 1920, says:

"Proud of their religion, of their learning and of their art and industries, Hindus and Buddhists of Bengal were living side by side, happy and contented. While the latter were spreading their influence in Tibet, the former were engaged in constructing a new society in Bengal. At this time Musulmans from Afghanistan appeared on the scene like a devastating flood, sweeping away in its tremendous force the king and the subject, the Buddhist and the Hindu, the Vajrayāna and the Sahajayāna, the Nyāya and the Smṛiti, science and philosophy. Everything that constituted the excellence of the Bengali and Bihari arts—palatial buildings, large temples, images of gods

and men—images that represented either a choleric mood or a mild and kind disposition, images whether Hindu or Buddhist—were all consigned to destruction. Manuscripts written on barks or *tedet*, palm leaf, valuable pictures and other works of art shared the same fate. In Odentapura, thousands of Buddhist Bhikkhus were slaughtered on the supposition that they were soldiers, the Mahāvihāra was levelled to the ground on the supposition that it was a fort. But this was not all. The images of Lord Buddha, and the jewels and ornaments used in yātras or religious processions, were plundered. The gold and silver idols were put into the melting pot, the religious books were burnt. This vandalism initiated in Odentapura was repeated in all the Vihāras, spreading havoc, desolation and devastation all round. Such were the devastating consequences of Muhammadan barbarity that it completely effaced even the recollection of everything which belonged to the past. Fortunately for us, there was Nepal as well as Tibet to awaken in us a remembrance of whatever constituted our glory. Fortunately for us, we now live under the British Government and enjoy every facility for unearthing the relics of our past civilization.

"Buddhism which had survived the brutal massacres of Pusyāmītra, which had survived the indefatigable efforts of Kumārila and Sāṅkara for its suppression and which notwithstanding the disfavour of Brahmins was spreading throughout the country, was, by the Musulman conquest, not only rooted out from the land, but its memory too, was completely effaced."

In the Maha Bodhi Journal, July, 1899, p. 21, the Anagarika Dharmapala wrote :

"At the time of Atisa, in the temple of Vikrama there were 8000 Bhikkhus. His departure for Tibet was the sign of the downfall of Buddhism in India. In his absence many monasteries will be empty. The looming signs prognosticate evil for India. Numerous Turukkhās are invading India'. This great priest of Bengal died in Tibet in 1053 at Nethen

near Lhasa at the age of seventy three. The final stroke was given in 1200 by Bakhtiyar Khilji by the destruction of the 2000 Bhikkhus in the temple of Odantapur, which was also destroyed. Had Buddhism not been destroyed by the invading Turukkhass, we would have the spectacle of seeing Bamian, Afghanistan, Candahar, Yuzufsai, Chitral and Cashmere to-day inhabited by a happy people, just as we find in Japan, Siam and Burma. The entire destruction of Buddhism in India was accomplished by having the Bhikkhus massacred, the sacred books burnt, and the temples destroyed. The lay Buddhists who survived the attacks either became devotees of the Brahmans, or joined the religion of the Mohammadans."

The work of reviving the Dhamma of the Tathagata which began in 1892 by the Maha Bodhi Society was noticed by the late Sir W. W. Hunter, and the fact was recorded by him in his magnum opus, the History of the Indian Empire. He prophesied that Buddhism would again come back to India. The Maha Bodhi Society persevered in the attempt, amidst numerous obstacles, without royal patronage, and after 29 years of labour the Society is able to erect the first historic Vihāra with the good will of the enlightened and tolerant rule of the British Government. In 1916 the Society received a communication from the Government of India through the Government of Bengal, offering a precious Relic of the Blessed One, provided the Society erected a "worthy Vihāra" to house the Relic. The offer was accepted and the Society communicated its wishes to the Buddhists of Burma, Siam, Ceylon and Japan, but no Buddhist came forward to show even sympathy. Some of the educated Buddhists expressed disapproval of the idea because of the stupendous difficulties that they apprehended in reviving Buddhism in India; some expressed their disapproval selfishly, that their first duty was to help the Buddhism of their own land. Then came help from unexpected quarters. Mrs. T. R. Foster of Honolulu graciously consented to contribute annually the sum of £1,000, and the illustrious Maharajah of Baroda contributed Rs. 10,000, and the Anagarika

Dharmapala contributed Rs. 10,000, and the work of building the Vihāra commenced in July, 1918, under the able supervision of the indefatigable and devoted Mr. M. M. Ganguly, the eminent Architect, who volunteered his services without any kind of compensation. The Stone facade of the Vihāra is a copy of the famous Ajanta Vihāra, and it is hoped that the Vihāra will be completed in October next.

We therefore expect to hold the ceremony of inauguration of the Dharmarajika Vihāra on November 26th next under the presidency of His Excellency Lord Ronaldshay, Governor of Bengal. The sacred Relic of the Blessed One presented by the Government of India will be deposited in the Stone Stupa in the Sanctuary of the Vihara ceremoniously.

We invite the leading Buddhists of Japan, China, Siam, Burma, Ceylon, and Tibet to be present on the auspicious occasion of a historic ceremony.

THE CAUSES OF REBIRTH.

The Buddha began his career to help humanity four asankheyya and a hundred thousand kalpas ago. Million times he had to be reborn with a definite purpose, and to gain omniscience he had to practise the ten pāramitās, which consisted of giving all that he has, wealth, limbs and life with expectation of no reward. He received the first initiation at the feet of the Buddha Dipankara, and the succeeding Buddhas, ending with the last Buddha Kasyapa, His predecessor. His one idea was to save the world of gods and men. Compassion, universal love, prompted him to sacrifice everything for their welfare, striving strenuously to obtain supreme wisdom (anuttara sammāsambodhi. Of the ten pāramitas Dāna (giving) forms the first perfection. There is no declining in his part to give. To the Brahman he gave away his son and daughter, in the hope of saving the world. The highest gift is to give one's own children for the salvation of the world.

Life after life the desire of the future Buddha as Bodhisat was to serve humanity, and he expected no other reward but omniscient knowledge.

The virtues that the Bodhisat practised beside Charity is Renunciation, giving up the desire to enjoy sensual pleasures either here or in a heaven. It is said that whenever he is reborn in a heaven he sacrifices the pleasures and deliberately rejects the life there and is reborn on earth to work for the welfare of others. The deliberate rejection of the celestial inheritance is called *adhimuttika kāla kiriya*, which is possible only for a Bodhisatva. Strenuousness is the basis of perfections. *Nekkhamma* is renunciation of sense enjoyment for the fulfilment of higher duties. We find earthly instances of renunciation in everyday life in the case of the mother who sacrifices her comforts for the sake of the infant; the father sacrificing his comforts to educate the son, the friend sacrificing his life for the friend, the soldier sacrificing his life in the battle field for the sake of his country and nation. Even among animals the supreme sacrifice is recorded showing its love to the master. Modern psychologists define self-sacrifice as the "throwing away of all to get nothing, not even the soul's content of salvation." (*The Ways of Life* By Stephen Ward, Oxford University Press). This is the sacrifice that Bodhisat made to obtain the wisdom of Nirvana. The Buddha exhorted His Disciples to abandon the idea of rebirth in any kind of heaven as a reward for the noble life of renunciation that He expected His disciples to follow. Renunciation when nobly done helps the world, and the world never forgets the sacrifice. It was not a follower of Jehovah that did the noble act, but a Samaritan which prompted Jesus to mention it. The example of the widow who gave her mite is another. She was not a follower of Jesus. All noble examples of renunciation are pre-Christian. The noble behaviour of Socrates at the time of death, and his readiness to die for a principle is more attractive than the agony of Jesus, who did not wish to die; and his last words

"My God, My God why hast thou forsaken me" do not show any kind of heroism.

The Christians believe that earth, air, sky, space, water was created by God, and that his spirit rested on the waters. It is logical to suppose that water existed which was not his creation. Here is a story told by a Muslim: there were three brothers, one was very virtuous, one was a debauchee, and the other died very young. It was all preordained. The good man died and was born in heaven, the young boy escaped hell but was excluded from heaven, and the bad one was sent to hell. The boy asked God to take him up to heaven, and God said No. Thy brother attained to his place through his numerous works of obedience to God, but thou hast no such works to show. The child said: That is not my fault; Thou didst not let me live long enough, neither did Thou give me the means of proving my obedience. God answered: I knew that, if I had allowed thee to live, thou wouldst have been disobedient and deserved the punishment of hell; I thus considered what was good for thy advantage." The brother in hell, looking up to God said: O God of the universe! since Thou knewest what his state would be, why didst Thou consider what was for his advantage and not for mine." The God had no answer to give. The state of savage society necessitated despotic punishments, and to keep the savages under control, savage gods were created by man. The savage religions were propagated by the strength of the sword, and now that the world has been brought to a better condition by the efforts of scientific thinkers, there is no reason why the savage pagan religions should be allowed to do their pestilential work.

The world continues to exist, and there is no fear of the world coming to an end, notwithstanding the prognostications of the Galilean prophet who prophesised that the world would come to an end in his generation. The special creations have been proved to be unscientific. The ethics of the pagan religion are of the give and take order. Psychology is now

making strides in the realm of thought. It is time that the Doctrine of the Blessed One should be preached to the people of the West. The power of the Cross and the Crescent is on the decline.

The idea of rebirth if taught to the people scientifically, will do them good. They will conserve their energy which is now being wasted in cruelty and sensualism for the happiness of the world. The people must be educated in science, psychology and morality. Without morality man will continue to live in cruel savagery. The people must be first taught to train their mind in the psychology of pity. They must be taught to think of the sufferings of others, and the happiness they will feel by abstaining from destroying life. The millions of animals slaughtered for food, the millions of birds slaughtered to provide feathers for the hats of foolish headless women, the unnecessary slaughter of animals for sports, the terrible drunkenness because of the facilities provided to drink, the stupifying sensualism, have to be stopped. The unscientific teachings of the Galilean fishermen should be replaced by more scientific knowledge of evolution, morality, astronomy, biology, psychology and aesthetic arts. The Blessed One taught that man has to be reborn again and again according to his thoughts, and as long as man thinks so long will there be rebirth. However much may be the desire of man not to be reborn, he can no more escape from the net as the hare that tried to jump out of the earth. It may take leaps and leaps, but it cannot get out of the earth. Man does karma, and the energy that he has generated must produce effects. A thousand gods and a hundred saviours cannot save him from the karma of his own doing. This truth must be hammered into the brain of the people of the west.

THE CHRISTIAN MISSIONARY WORK IN ASIA.

Christianity is an Asiatic Semitic creed. The God of the Christians is the Jehovah of the Hebrews. The history of Jehovah began from the time of the migration of the Chaldean Abraham from Ur to Canaan. The descendants of Abraham were known later on as Hebrews. They were employed by the Pharaohs of Egypt as hewers of wood and drawers of water. They were allowed to remain in the land of Goshen. Their original profession was cattle keeping, at least Joseph desired that his brethern should say so when asked by Pharaoh. Shepherds were looked down by the Egyptians, as the verse in Genesis says, "for every shepherd is an abomination unto the Egyptians." Genesis, 46, 34. According to Manetho the Egyptians were a highly civilized race at a time when Jehovah was creating the world. Manetho says that the Egyptians considered the Hebrews as a race of lepers and therefore unclean, and had them ejected from Egypt. The so-called migration is a kind of expatriation, and like gipsies they wandered over the peninsula under the leadership of guides who were called by the title of Moses. According to the opinion of a Hebrew scholar Moses was not the name of an individual but an office. During their sojourn in Egypt they worshipped the golden calf, and when they came to the desert of Sinai they got Aaron to make the golden calf for them to worship. Aaron evidently was a priest of the calf cult, and had never heard of Jehovah until he met Moses. He gave up his cult of the calf and became a priest of Jehovah, when he was promised all the share that belonged to Jehovah.

The religion of the Hebrews was of a very primitive kind, it was a religion of taboo and totem. The twelve tribes had their totems whose descriptions are given in Genesis chap. 49. Dr. Burney thinks that Jehovah was at first an Amorite moon-god. The Jews were bondsmen in Egypt, and the boast of Jehovah was that he brought them out of the land of Egypt. They had never been an individualized race, and when they

left Egypt they knew not Jehovah. They had no culture, no history previous to their emigration. They were a stiff necked people, who went "whoring after other gods", and all the threats of Jehovah could not prevent them from going after other gods. The Jews until the time of the invasion of Palestine by Nebuchadnezzar had no culture. It was after their return from Babylon that they began making history. What they had learnt during their captivity in Babylon they had incorporated in their history. The book of Genesis contains the incorporations of what they had learnt during their captivity in Babylon. When the first migration of the Hebrews took place they had no idea of the world history. They knew only of the flesh pots of Egypt, and they rebelled against Moses and his god in the wilderness.

The early Christians were known as Nazarenes. The first converts were low caste Jews, half caste Greeks, and members of the artisan class. Jesus was himself a carpenter, his chief disciples were all of the fisherman caste, and his other disciples were publicans and sinners. Jesus was known as a wine-bibber, and the Pharisees thought he had a devil and was mad. Jesus said that he did not come to call the righteous but the sinners to repentance. History is silent about the sect of Nazarenes in the first two centuries of the so called Christian era. With the conversion of Constantine, the sect of Nazarenes, became a political power. Destruction, persecution, massacre were the weapons adopted by the Christian party to stamp out all other religions. In the fourth century there was a religion in Mesopotamia known as Manicheanism. The founder of the cult was known as Mani. It was a religion which was half Babylonian, and half Aryan. The Encyclopaedia of Religion and Ethics gives a very interesting account of the tenets of Manicheanism in the article Manicheanism. Mani taught that Jesus was a devil, and that his mother was a widow. The Manicheans were strict vegetarians and were noted for their sobriety. They were persecuted by the Zoroastrians and Mani was killed by order of the fireworshipping Persian emperor.

When the Roman church was invested with political power, the Roman hierarchy adopted measures to have the sect destroyed. Later on Islam also began to persecute the Manicheans, and the remnants finally became Moslems. The power of Christianity was crushed in the seventh century by the new military religion of Islam, and Asia was freed from the teachings of Jesus and Jehovah until the arrival of the Portugese in the 16th century, A. C.

The nineteenth century began with the organization of the Christian propaganda by the British and American people. To-day the missionary organization is a huge business concern employing 7047 European missionaries in India and 5154 in China. There are 13 missionary societies in India. *viz.*, The Society for the Propagation of the Gospel, with

an annual income of	...	...	£ 250,000
Church Missionary Society	...	...	£ 400,000
Zenana Mission	...	...	£ 60,000
English Free Churches	...	...	£ 214,000
Baptist	...	...	£ 99,000
Wesleyans	...	...	£ 130,000
American Baptists	...	...	£ 222,885
American Methodists	...	...	£ 296,506
American Presbyterians	...	...	£ 561,142
Lutherans	...	...	£ 68,907
British Bible Society	...	...	£ 90,000
American Bible Society	...	...	£ 200,978

The article on "Missions" in the Encyclopaedia of Religion and Ethics gives a brief history of the Christian Missions. The Chinese Encyclopaedia gives the history of the Chinese Christian Missions. England received Christianity in the seventh century, and it was only in the last century that she began to think of converting the Asiatics to the Semitic faith of Judea. For two centuries British pirates were engaged in the slave trade in Africa capturing the Africans to be sold in the slave markets of the Southern states of America. About 2 million African men and women were captured and sold

according to a writer in the *Encyclopaedia of Religion*. Nearly nine million pounds are annually raised in Europe and America to spread Christianity in Asia and Africa. In Africa the Bible deity is known as Mukuru, in China he is known under two different names. In India he is Iswara, in Ceylon he is "Deviyanwahanse." The first missionary to China was a man by the name of Gutzlaff, who gave up his office and joined the East India company as the Chinese interpreter to push on the opium traffic among the Chinese. To understand the ethics of the missionary combine one should read the book written by A. G. Macdonald under the title of "Trade, Politics and Christianity" published by Longmans Green & Co.

Unfortunately among Buddhists there are no scholars of European reputation to expound the ethics and the psychology of the Buddha's Dharma. Out of the 76,000 Buddhist monks in Japan there is not one to expound the Doctrine to the European peoples. Takakusu, Bunyio Nanjio, Anesaki and Tsusuki are known for their contributions on Japanese Buddhism among European scholars. In China there is not one among the thousands of monks to expound the Doctrine of the Buddha to the outside world. In Burma Shew Zan Aung is known as the translator of the two *Abhidhamma* books into English. In Ceylon there is only one Bhikkhu who has a knowledge of English capable of expounding the Dhamma, and he is now at the Manchester College, Oxford.

The lay Buddhists in Ceylon are ignorant of the psychology of the Dhamma and have no idea of the pernicious effects of Semitic animism. They have gone under the influence of western sensualism. Now the imperial standard of western sensualism is floating on the house tops throughout Asia. Motor cars, whisky, billiards, tennis, golf, horseracing, hunting are the enjoyments to-day. In Europe and America sensualism has been made into a science. To-day Māra reigns supreme. The ethics of Love, Renunciation, Altruism, Mercy, Pity, Compassion, Humanity, Unselfishness, are taboo.

BUDDHA, CHRIST AND MOHAMMAT.

Brahmanism being a tribal religion none but a Brahman can become a Brahman. The Kshatriyas did not care to follow the Brahman, they had their own Upānishad philosophy. The mantra ritualism was the monopoly of the Brahman. The Jews in the ancient days intermarried and was mixed with other tribes. Their religion is also tribal. Parsee religion is also tribal. They do not admit converts. The religion of Confucius is only for this world. It is an ethico-political sociology. Laotzse taught a religion of mysticism, which did not go beyond the confines of China. The Brahmans made laws to suit their desires. The kings were elected by the will of the Brahmans in the post Buddhist period. They were able to dictate to the king. They found that when upstarts became kings they could gain them by flattery. They were careful to conserve their own privileges. The Sudras were told that they can become kings but they must worship the Brahman. The laws were made extolling kingship and compared him to God on earth. The Sudras had to obey the laws, and the king was given every liberty to oppress the Sudras. The later law givers of India held up the king as an object of worship to the people, except to the Brahman. He is above the king. When the modern Hindus are told that the king is god on earth, they accept the saying with trust. In the ancient day the kings were elected by the will of the people. Nanda was king, but it was the law maker Chānākya who conspired and killed Nanda of Magadha. He it was who elected Chandragupta to the throne of the Magadhan empire. The unrighteous king was cursed by the people and deposed. This was the ancient method. When an unrighteous king died the people made merry and showed their delight. This is shown in the Mahāpingala Jātaka. The Bimbisara line of Kings were noted for their parricidal temperament, and the last of the dynasty was deposed by the will of the people. When the Brahmans made laws after the extinction of the genuine Kshatriya power,

they brought the Kshatriya caste down from their superior position which they occupied in the ante Buddhist and Buddhist period, and made themselves supreme. To keep power in the hands of the Brahmans, upstart kings were extolled to the skies as gods on earth, and were given despotic power to kill the subjects except the Brahmans. In China the laws of the country declare that if the people suffer it is due to the sins of the ruler, and the ruler is expected to do penance. In Western countries when the people find that the king is bad they behead him, as did the French, the English and the Russians. In ancient Ceylon when the king was crowned, a threat was held in the form of a curse that his head will split if he departs from the path of righteousness. There were ten rāja dharma which the King had to observe.

Buddhism being a spiritual democracy it makes no difference between king and subject. Truth recognises no caste. All are born in the same way and all have to die. In this respect every one is equal. The king falls ill, so does the common man, the king grows old, so does the commoner. The king is elected by the united will of the people. If he is going wrong the people have the right to depose him. The good king is called Dhammiko Dhammarāja. The Buddha was known as the king of Truth.

Jesus said that my kingdom is not of this world. The early apostles lived a communal life. Christianity became a political religion after it was made a state religion by the degenerate Constantine, who adopted Christianity for political reasons. Later on the Popes assumed political power and wielded sovereign power.

Mohammad was at first a religious reformer, but later on he assumed political power and combined spiritual with the temporal power. In this way his religion became a religio-political government. The political power of Christianity is now on the decline. The people have assumed power, which was formerly in the hands of either priests or kings.

A HUNDRED YEARS AGO IN ENGLAND.

It is but a hundred years ago that every week a wagon-load of little children were sent from the London workhouses to work in Lancashire cotton factories from five in the morning to seven or eight at night ; and in the case of workhouse the condition was made that in every wagon-load of children there should be one idiot child (See Lecky). We find as late as 1846 that a soldier was flogged till he died. Lord Palmerston resisted the proposal that the punishment of a soldier or a sailor should be limited to a hundred lashes. Slavery existed in Scotland down to the dawn of the nineteenth century. Colliers and salters were bought and sold with the works at which they laboured.

"Think of all the coal of the country being brought up ladders by women with baskets on their backs, often stripped to the waist. They dragged about little waggons by chain fastened round them, crawling on hands and feet in the darkness of the mine. Children of six were regularly employed 'I was one of them', said an old man to me in South Wales. 'I was one of them had half a crown a week and had to pay for the oil for my lamp out of that'. The Act which prohibited working people by threat of imprisonment from entering into any combination to raise wages or to reduce the hours of labour remained in force until 1824.

"The terrible brutality of a hundred years ago is appalling. There were 'two hundred and twenty-three offences' for which one could be hanged. If a man injured Westminster Bridge he was hanged. If he cut down a young tree he was hanged. If he shot a rabbit he was hanged. If he stole anything over five shillings he was hanged. In 1816 there were at one time fifty-eight persons under sentence of death, one a 'child of ten years of age'. In the life of Mrs. Fry, the story is told of a child who broke a window and stole two penny worth of sweets and was sentenced to be hanged."

To know more of the brutalities committed on the labouring

class by the higher class people you may read the two books recently brought out by the Hammonds "the Town Labourer" and the "Village Labourer" published by Longmans Green & Co. A hundred years ago England was in utter darkness, morally, industrially and aesthetically. It was the age of piracy and buccaneering hooliganism. Light dawned upon England after the birth of the Darwinian theory of evolution and the Spencerian idea of the Conservation of Energy. A hundred years ago drunkenness, immorality and brutality in England were the appanage of all. For nearly nineteen hundred years England was under the pall of Semitic theological dogmas. All science was taboo. The Semitic Galilean fishermen were the lights of theological England.

The reader is recommended to read the recent work of the well known English mathematical philosopher, Mr. Bertrand Russell, F.R.S., called the "Principles of Social Reconstruction" published by George Allen & Unwin, Ltd., Ruskin House, 40, Museum St., W.C. 1, London. It will give him new ideas and will make him think. It is a good antidote to the dogmatic theologian's sugar coated pill, which he offers to the unsophisticated Buddhist and Hindu boy attending the missionary school. What a pity that not one independent British scientist or philosopher is found in Asia. We have cranky theologians and traders and tax collectors by the bushel, not one scientist to give the people nourishing food for thought. What food that is given by the theologian only helps to paralyse the mind and atrophy the intellect. The Asiatics that go to England to study law and medicine after they return from England to their own country settle down dreaming about the good time that they had while in England enjoying the sensual luxuries.

THE STORY OF BUDDHISM.

Mr. K. J. Saunders of the Youngmen's Christian Association is the author of the book under the above title which is published by the Oxford University Press. Mr. Saunders is a Christian of the aggressive type. The mendicant aspect of Christianity enunciated by the Galilean Prophet he ignores, to the western follower of this semitic creed the ethics of the sermon on the mount do not exist. He looks to Christ as the son of Jehovah, the Horebian God. Christianity demands no individual effort. Arrogance, insolence, pride, hypocrisy are the characteristics of the Christian. He treats all other faiths, except Muhammadanism, as forms of paganism. Mr. Saunders says that his object in writing this book is to present a sane view of Buddhism to the unexperts, who has no idea of Buddhism. His sane view is that "the Buddhism of to-day in all its many forms is almost powerless to effect either individual or social regeneration." To him the only rival religion to Christianity is Buddhism which is really possible to the Western mind." He says "not a few men of culture in the West, orphaned in the world of faith and finding the milk offered them by the sciences thin and a little sour, have sought in Buddhism a *via media*, and are satisfied that they have found it. Some of the Western Buddhists are now busy reviving and purifying Buddhism in Burma and Ceylon and not without success. Others are teaching in the West; and these are the urgent reasons why every intelligent man in the West should study it and weigh its claims.For though the moral teachings of Buddhism are good and true, its underlying assumptions are largely false. If Buddhism be true, then Christianity is untrue: 'Our all', as Athanasius wrote of another great conflict—'our all is at stake'. Its history is the history of the bankruptcy of agnosticism."

Mr. Saunders quotes his friend's words about Buddhism as follow :—

'Here is a system announced for true and final which knows no supreme God, no Soul, no Sin, no Saviour, no Forgiveness :

which proclaims these things (the things we have strength to live and die) as illusions ; which sees only sorrow and suffering in the universe, and thirsts only for deliverance from the chain of being : whose best doctrine is the non-survival of fittest ; and which hails fallen and feeble man as his own Saviour ! Buddhism, so regarded, contains itself the germs of an antagonism to Christianity more than the antagonism of Islam, or of any of the great world religions, inasmuch as it is a possible rallying-ground of all the agnostic ability and culture of the age : a meeting place of all for whom humanity and not Deity is the supreme idea.

Mr. Saunders says that "Buddhists do not co-operate in national causes, the Buddhist in fact conceives this world as evil ; the sooner it ends the better ; why patch it up?"

Mr. Saunders puts this question "Can Buddhism then be said to be a serious rival to Christianity? I think it surely may become one ; for under its shelter much of the agnosticism and atheism of the age is gathering, and much also of the sentimentalism and hysteria, and there are few who think clearly and soberly."

Mr. Saunders says "It is a religion, not for the young and vigorous, but for the old and the world weary."

Mr. Saunders at the end of his book inserts a dialogue alleged to have had between two Burmese students, Maung Ba Gyi and Maung Po Tun, who were reading in Calcutta for their M. A. degree. They both begin to discuss about religion and at the end both lose faith in Buddhism. They both have become Christians.

Does Mr. Saunders understand the Dhamma of the Tathāgato? How much has he studied of the Pāli Nikāyas, and how long, and under whom. Buddhism is a science. It has its appointed Maha Theros learned in the Dhamma and the Vinaya. The mere reading of the text is not enough, one has to understand the meaning (artha) of the Dhamma. It requires at least five years of regular and systematic study of the Pāli Nikāyas to understand the spirit of the Dhamma. Those brought up in

another school of thought never could understand the Tathāgata Dhamma, especially the whisky drinking, meat-eating Christian who comes to Asia with his pretensions of superiority. Buddhism demands humility, self-sacrifice, compassion, not pride, and dogmatic arrogance. Mr. Saunders belongs to the school of dogmatists, arrogant and bumptious, and intolerant. They have only one idea and that is that the only true religion is Christianity. To them the pure Aryan religion of the Buddha is paganism, and their Semitic creed therefore must be imposed on the Buddhists. The pity of it is that the Semitic abomination which began in the shores of the Dead Sea has come too late to dominate in Asia, and there is no hope for this rejected creed in this age of science and psychology.

Bertrand Russell, F.R.S., the eminent writer and scientist, in his recent work "Principles of Social Reconstruction" (London: George Allen & Unwin, 40, Museum St., W.C. 1.) says:

"Almost all the changes which the world has undergone since the Middle Ages are due to the discovery and diffusion of new knowledge. The study of classical texts and early Church history, Copernican astronomy and physics, Darwinian biology and comparative anthropology, have each in turn battered down some part of the edifice of Catholic dogma, until, for almost all thinking and instructed people, the most that seems defensible is some inner spirit, some vague hope, and some not very definite feeling of moral obligation.....It is not so much that the creed of the Church is the wrong one. What is amiss is the mere existence of a creed. As soon as income, position, and power are dependent upon acceptance of no matter what creed, intellectual honesty is imperilled.....It is largely for these reasons that so little of what is valuable in morals and religion comes nowadays from the men who are eminent in the religious world.....Believers in the traditional religion

necessarily look to the past for inspiration rather than to the future. They seek wisdom in the teaching of Christ, which, admirable as it is, remains quite inadequate for many of the social and spiritual issues of modern life. Art and intellect and all the problems of government are ignored in the Gospels. Those who, like Tolstoy, endeavour seriously to take the Gospels as a guide to life are compelled to regard the ignorant peasant as the best type of man, and to brush aside political questions by an extreme and impracticable anarchism. The first and greatest change that is required is to establish a morality of initiative, not a morality of submission, a morality of hope rather than fear, of things to be done rather than of things to be left undone. It is not the whole duty of man to slip through the world as to escape the wrath of God. The world is our world, and it rests with us to make it a heaven or a hell."

The robust, all comprehensive religion of the Buddha was not intended to namby pamby half-starved intellects of the type of men represented in the church with the dog collar, kuruma trousers and stove hat. The Archbishop of Canterbury, the cardinals and the Pope of Rome are not representative Christians, and to expect Christianity from them is foolish. The Christianity of Jesus and Paul was founded on mendicancy and humility. Their faith was intended not to the robust but the weakminded. So did Jesus declare. To him and to Paul philosophy and wisdom were taboo. It is to the helots and the fisher folk of Galilee that Jesus preached, not to the cultured and the learned. This rejected Semitic creed of Asia was good to the pagans when it was first preached to them. All the wealth of Europe will not help to bring it back to an acceptable position in the consciousness of Asia. By deceitful measures it is being presented to the school going youths of Ceylon. Taking advantage of the scientific achievements of the westerns

the padres of Christianity bamboozle the Sinhalese youth to take them away from their ancestral faith. The innocent Sinhalese youths brought in the simple ways are tempted by the padres to the attractions of the sensual comforts of the west, and the simpleminded boy thinks that all this glitter is the result of Christianity, and he accepts Christianity! The immorality of the hypocritical procedure is a scandal and must be exposed, to receive the condemnation of every right minded man. Mr. Saunders and Company are supported by the gold of British commercialists. Every convert to Christianity means so much gain for the British trader of hats, shoes, trousers, collars, etc. The Christianity of to-day is made up of mammonism, sensualism and politics. Buddhists ignorant of their noble religion, fail to see the unmoral ethics of this Semitic creed.

UTTERANCES OF JESUS OF NAZARETH.

Think not that I am come to send peace on earth: I came not send to peace but a sword.

For I am come to set a man at variance against his father and daughter against her mother, and the daughter-in-law against her mother-in-law.

Woe unto thee Chorazin! woe unto thee Bethsaida!

And thou Capernaum which art exalted unto heaven shall be brought down to hell.

O generation of vipers how can ye being evil, speak good things. But he answered and said, It is not meet to take the children's bread and cast it to dogs.

Get thee behind me, Satan: thou art an offence unto me.

But whose shall offend one of these little ones, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

And call no man your father upon the earth: for one is your father, which is in heaven.

But woe unto you, scribes and Pharisees, hypocrites for ye shut up the kingdom against men.

Woe unto you, scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretence make long prayer : therefore ye shall receive the greater damnation.

Woe unto you, scribes and Pharisees, hypocrites ! . . . ye make him twofold more the child of hell.

Woe unto you, ye blind guides.

Ye fools and blind : for whether is greater, the gift or the altar that sanctifieth the gift.

Woe unto you, scribes and Pharisees, hypocrites : these ought ye have to have done, and not to leave the other undone.

Ye blind guides.

Woe unto you, scribes, Pharisees, hypocrites ! for ye make clean the outside of the cup and the platter, but within they are full of extortion and excess.

Thou blind Pharisee cleanse first that which is within the cup.

Woe unto you scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres.

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell.

Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.

Woe unto that man by whom the son of Man is betrayed ! it had been good for that man if he had not been born.

But Jesus said unto her, Let the children first be filled : for it is not meet to take the children's bread and to cast it unto the dogs.

But woe unto you that are rich.

Woe unto you that are full ! for ye shall hunger.

Woe unto ye that laugh now, for ye shall mourn and weep.

Woe unto you when all men shall speak well of you.

Ye fools, did not he that made that which is without make that which is within.

But woe unto you, Pharisees.

Woe unto you also ye lawyers.

Woe unto you lawyers for ye have taken away the key of knowledge..

Take no thought for your life, what ye shall eat : neither for the body, what ye shall put on.

I am come to send fire on the earth ; and what will I, if it be already kindled.

Suppose ye that I come to send peace on earth, I tell you Nay ; but rather division.

For from henceforth there shall be five in one house divided, three against two, and two against three.

The father shall be divided against the son, and the son against the father ; the mother against the daughter ; and the daughter against the mother ; the mother-in-law against her daughter-in-law.

If any man come to me and hate not his father, and mother, and wife and children, and brethern, and sisters, yea, and his own life also, he cannot be my disciple.

But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

He that hath no sword let him sell his garment and buy one.

He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.

Ye are of your father the devil, and the lusts of your father ye will do.

He was a murderer from the beginning, and abode not in the truth, because there was no truth in him. He is a liar and the father of it.

For judgment I am come unto this world, that they which see not might see, and that they which see might be made blind.

All that came before me are thieves and robbers :

THE ESSENTIAL DOCTRINES OF BUDDHISM.

European scholars, with very few exceptions, have failed to comprehend the spirit of the Dhamma. Philological interpretation is in itself insufficient to grasp the spirit of the Dhamma. Buddhism is not a theory or a dogma or a belief as other religions are ; it is the Way and the Life and the Consummation. The late Paul Deussen was a Vedantin scholar, and he made every effort to explain the Vedanta speculation to the European students of eastern religion. Vedanta is the speculative belief of the Brahman ascetics who follow the lead of Sankara. It is incorrect to say that Vedanta is accepted by the majority of the people of India. Vedanta is a daring speculation which gives one the strength to assert that "I am God : I am Brahma, I am eternal." The Western people who follow the dogmas of Paul, Jesus and Moses may find in the Vedanta a speculation which is transcendental, compared to the ordinary dogmatics of theologians. Jesus seems to have had some idea of the Vedanta if we are to accept the version of his teaching as given in the gospel of John. Vedānta as given in the Upanishads and interpreted by Sankara is different from the Vedanta as interpreted by Rāmanuja. Paul Deussen the Western representative of Vedānta, failed to understand the Doctrine of the Blessed One. He thought it was a *apsychism*, and compared the super cosmic doctrine of the Blessed One to Charvaka. Paul Deussen is dead, but his thoughts live, and according to his thoughts he will be reincarnated again and again, till he is able to realize Truth. Professor Otto Schrader in an article explaining the term "ARYAN" in the Encyclopaedia of Religion and Ethics, says that hospitality was unknown among the primitive Aryans ! Perhaps he means that it was so among the European races before they accepted the gospel of Jesus. But even Jesus did not find among the Jews hospitality, he had to tell the Jews the parable of the good Samaritan. Hospitality existed thousands of years before the birth of Jesus among the

civilized Aryans of ancient India. Hospitality is an ethic emphasised in Aryan social ethics. The Jataka stories testify to it, and the Buddha raised the idea to the summit of religious duty. In the Pañcaka nipāta, Anguttara nikāya, (athiti bali), the entertaining of strangers was synonymous with (devatābali, rājabali, pubbapeta bali, nātibali) the offering to the gods, gifts to the king, gifts in memory of the departed ones, gifts to relation. Charity, truth, forgiveness and other sublime ideas of high ethics were known hundreds of years previous to the birth of Jesus. Jesus had to go to foreign sources to find ethical expressions of lofty thics, and he found them among the Samaritans. His very disciples could not understand some of his teachings.

The Chhandogya Upanishad gives the story of how Prajāpati was preaching to the gods about something higher than the pleasures they were enjoying. Hearing the words of Prajāpati the gods deputed Indra to go to Prajāpati, and the Asuras deputed Virochana, and they both came to Prajāpati, to learn the higher doctrine, and he deceived them both. Virochana accepted what he heard and went away. Indra was sceptical and he refused to accept the saying of Prajāpati. Five times Indra had to return to Prajāpati to get a satisfactory answer. Indra was satisfied with the final answer, and the muddleheaded god went away satisfied. Had he returned another time perhaps he may have received another answer!

With the speculations of ascetics the Prince Siddhartha was not satisfied, he refused to accept their final dogmas; his aim was to realize the immortal Truth in perfect sanity and consciousness, living an aesthetic noble life of perfected happiness. And it is for that reason that the Prince Siddhartha left his parents, home, wife and child and everything which the ordinary world holds dear. The morbid ascetics lived in the forest and ascended the heights of speculation to know the Ego. They found the Ego but failed to find TRUTH. It is to find the supreme Wisdom of anuttara sammā sambodhi that the Bodhisat renounced the gift of Nirvāna in the time of

Dipamkara Buddha, four asankheyya and hundred thousand kalpas ago. It is for that reason that he took birth again and again, receiving the blessings of twenty four Buddhas from Dipamkara Buddha to Kasyapa. Truth is to be found not in the palaces of princes, not in the speculations of morbid asceticism, not in a life of pride and covetousness. It is to be found in a life of absolute self-sacrifice, love and mercy.

A life of sensualism is not for the holy man who wishes to realize the Element of Immortality. Sensual pleasures are temporary, they are within the reach of the man whose organs are sound and in age young. But the seats of sense organs decay after a time, and the eyes get dim, the skin gets shrivelled up, teeth fall, the strength of limbs grow less with advancing age, yet the desire remains, unable to enjoy on account of the decay that has set in. The opportunity to seek the Elements of Immortality is lost, if youth is not used for better things. True happiness lies in renunciation, not in having too many things, which only increaseth misery, sorrow and anxiety.

Bertrand Russell in his "Principles of Social Reconstruction" (London: George Allen & Unwin Ltd., 40, Museum St., W. C., 1) writes in lucid language the evils of existing social principles, and shows what things are to be done if the world is to be made happy. It is beyond the power of diplomats, statesmen, generals and theologians. This book must be read by every English speaking Buddhist. It will show him how closely Mr. Russell has approached the ideas expressed in Buddhist books, and in Buddhist society before they were disturbed by the abominations of Semitic and Western diabolism. Mr. Russell says "Our institutions rest upon injustice and authority; it is only by closing our hearts against sympathy and our minds against truth that we can endure the oppressions and unfairness by which we profit." In eight lectures Mr. Russell formulates his social programme and every Buddhist can sympathise with them.

Buddhism is a science, not a speculation nor a mere belief

requiring blind obedience to the will of an ignorant deity, who has ordained that millions of unborn people are to go to an eternal hell. In the first place the earnest seeker after Truth must be free from dogmas and prejudices. He must cultivate the principles of the noble eightfold path if he wishes to comprehend the truths born of righteousness. Then alone he may understand the great Truth that the Blessed One proclaimed to the world.

MĀRA : THE ENEMY OF WISDOM.

Māra is the enemy of the Enlightened One. It is said that when the Prince Siddhartha was going to leave the palace on the day of his renunciation Māra appeared before him and promised him sovereignty of a universal empire if he would only abandon the desire to renounce the family life. The Prince Siddhartha declined to listen to him. For six years it is said that Māra followed him in the hope of putting him to trial. He failed and when the Prince Siddhartha finally attained supreme wisdom and became Buddha Māra again appeared before Him and contested the supreme place. The Buddha thereupon having no other witness had to appeal to His own perfected virtues of the ten pāramitas which He had fulfilled during a period of four asankheyya kalpas and a hundred, and asked the Earth to witness. The Māra then again came to the Buddha and said: Now that you have obtained the supreme wisdom of Bodhi, enjoy the bliss of solitude and peace, live alone, but let not the world know your doctrine, avoid teaching them. Thereupon the Buddha rebuked Māra, and said That what you advise me I shall not do ; but I will train disciples so that the world will learn this noble Doctrine which will help them to escape from your net.

In Buddhist psychology Māra, is represented in five forms : Devaputra māra, machchu māra, abhisankhara māra, kilesa māra, khaṇḍha māra. Devaputra māra is the chief of the

celestial world called the *paranimmita vasavarti*, the highest of the *devalokas*. Pleasures in the most subtle form, creating new pleasures by the will is what you get in the *vasavarti* heaven. *Machchu māra* is the personification of death; *abhisamkhāra māra* is the world of thought forms; *kilesa māra* is the personification of all kind of lusts and passions, etc.; *khandha māra* is the desire that makes us to be fond of prolonging life in the embodied form of the five *skhandhas*.

All evil desires and desires of lust are personified in *Māra*. In the *Māra samyutta* several suttas are given wherein the *Māra* appears to disturb the efforts of *Bhikkhus* who are trying to walk in the path of Wisdom. In the *Brahmanimantaniya sutta*, *Majjhima nikāya*, *Māra* appears in the heaven of *Brahmā*, reminding the appearance of Satan in heaven engaged in conversation with the Chaldean god, who asks Satan about Job, and Satan gets the sanction of God to tempt poor Job. Deceived by Satan God gives his consent to put Job into temptation. Poor Job loses his all, and again Satan gets God's consent to push his persecutions further. Job loses his family, and eventually he is made into a kind of leper. Job triumphs at the end. All that was being done to tempt Job could have been avoided if God had the wisdom to see through the wiles of Satan. In the above named sutta, *Māra* requests Buddha to abstain from preaching the Dhamma to the people. He does not wish that the world should be benefitted by the wise teachings of Buddha. The man who thinks that preaching the Buddha's religion as unnecessary is acting the part of *Māra*.

All religions that preach the destruction of life, that helps to propagate evil, that tempts people to drink liquor, are of the *Māra* type. Every God which makes people to go in the path of sensuality is of the *Māra* type. *Māra* is synonymous with *Kanha*, *Prajāpati*, *Namuchi*, *Rati*, *Pamattabandhu*, *Kāma*, *Kandarpa*. They live in lust and pleasure. *Māra* takes various shapes to tempt the *Bhikkhus* of the Buddha. He appeared to *Sura Ambattha* in the form of the Buddha and tried to dissuade him from following the teaching of the Buddha. He entered into the body of *Ananda* and made him to forget to ask the Buddha to prolong His life. He flattered The Buddha by saying that if He wishes He has the power to turn the Himalaya into a mountain of gold.

Buddhists have got to combat the armies of *Māra* to-day in the form of alcohol, sensualism, false faiths, etc. The Buddha is the embodiment of meritorious activity, and *Māra* is the embodiment of demeritorious activity. He is the friend of the evil minded, hence he is called *Pamattabandhu*. His field of

activity is confined to the enjoyment of sensual pleasures. Wine, Women, lust of Wealth, are the gifts of Māra.

BOOK REVIEW.

The Town Labourer By J. L. Hammond and Barbara Hammond. Longmans, Green & Co., London and Calcutta.

This volume should be studied in order to understand the social condition of the labouring class of English people in the eighteenth and the first three decades of the nineteenth centuries. The previous work by the same authors gave an account of the village labourer. Both should be read to get a comprehensive view of the social ethics that existed in England during the period that England had become great.

The usefulness of the work may be judged from the contents, which are dealt thereon, viz.:—The New Power ; The New Discipline ; The New Town ; Justice ; Order ; The Economic Conditions ; The War on Trade Unions ; The Employment of Children ; in the Mills, Mines and Chimneys ; The Mind of the Rich ; The Conscience of the Rich ; The Defences of the Poor ; The Spirit of Union ; The Defences of the Poor ; The Spirit of Religion ; The Mind of the Poor ; The Ambitions of the Poor ; Conclusion. It is a book containing 337 pages.

The Contents of the previous volume are embodied in 13 chapters under the following heads: The Concentration of Power ; The Village before Enclosure ; The Enclosure ; The Village after Enclosure ; The Labourer in 1795 ; After Speenhamland ; The Isolation of the Poor ; The Village in 1830 ; The Last Labourers' Revolt ; The same continued ; Conclusion.

The two volumes under review are an eyeopener. The glamour of civilization which has blinded the followers of the materialistic civilization of Europe can only be removed by

reading books treating on domestic psychology. We think that whatever comes from the West is above criticism. We do not know how the poor live in countries where Christianity exists. We do not know how the poor are treated by the rich. We do not know how the labouring classes exist, whether they are contented or not. We judge the materialistic civilization from a distance, and, the representatives of this soul killing materialism are traders, missionaries, and civil servants. The missionaries preach to us the beauties of Christianity, and we believe them, and hundreds and thousands of young people are converted to this Semitic faith. Neither the missionary, nor the bureaucrat nor the trader who comes to Asia are truthful witnesses of the materialism that exist in England. The nineteenth century was the century of the scientific pirate. The Asiatic youths that go to England and other European countries stay three or four years in a university town spending the time in study in order to pass some examination in either law or medicine. No student had ever thought of observing the social conditions of the labouring and the industrial classes. The students live in an artificial atmosphere of sensual pleasure. They return to their native homes utterly demoralized. They create new conditions utterly repugnant to the native conceptions of morality. Liquor and beef form the chief ingredient of the borrowed civilization which they introduce. They soak themselves in liquor, and forget their duty to the people and their native land. The young European trader, planter, civilian, missionary have no knowledge of things that exist in their own land. They neither know the native conditions in the land of their sojourn. The ideal they have is unspiritual, unethical and unmoral. Righteousness, altruism, morality, pity, compassion, selfsacrifice have no place in their consciousness.

Those who live under the influence of western materialism should purchase the above two volumes. The price of each volume is 9 sh. 6d. It will make them think.

NOTES AND NEWS.

BARODA AND PALI.

Pali was introduced into the Baroda College as a second language in 1915, but we hear the State has decided to omit Pali from their chairs in the college from 1924. It is indeed sad that such an advanced State as that of Baroda should take this retrograde step. We believe His Highness will look into the matter and perpetuate the study of the teachings of the Buddha, whose statue he has erected in his city, in his College.

SACRIFICE OF COWS.

PROHIBITED IN HYDERABAD.

A press *communique* from H. E. H. the Nizam's Government states: His Exalted Highness the Nizam has been graciously pleased to order that, although the sacrifice of cows and camels is allowed in Islam, yet in view of the unfavourable economic conditions prevailing at present, the sacrifice of these animals is strictly prohibited in the Hyderabad State during *Idouzzoha* and that goats and sheep only should be used for the purpose in future.

Says the *Indian Mirror* on the above *communique* :

THE action of His Exalted Highness the Nizam of Hyderabad in prohibiting cowslaughter on the occasion of *bakrid* has won for him the gratitude of the entire Hindu community. It is to be hoped that the other Mahomedan Ruling Chiefs will follow the example of their illustrious leader. Nothing will cement Hindu-Mussulman unity more powerfully than this graceful concession to Hindu sentiment and the sooner this is realized by Moslim Chiefs and leaders, the sooner will the dream of a united India become an accomplished fact.

HOME GOVERNMENT WARNED NOT TO WAGE WAR AGAINST
HUMANITY.

London, Aug. 10.

A Labour Conference held at the House of Commons passed resolution that whereas it was felt certain that a war was being engineered between the Allied Powers and Soviet Russia over Poland, and whereas such a war would be an intolerable crime against humanity, the Government was thereby warned that the whole industrial power of organised workers would be used to defeat that war ; that executive committee of affiliated organisations throughout the country would be summoned to hold themselves in readiness immediately to proceed to London for a National Conference ; that they would be advised to instruct their members to down tools on instructions from the National Conference ; and that a Council would immediately be constituted to take such steps as might be necessary to carry this decision into effect.

The general view expressed regarding this decision on the part of the Labour Conference is that it is an ultimatum to the Government and that a new war would mean a general strike throughout the country.

A prominent Labour Leader declares that this decision is not merely a threat but that it will materialise if necessary.

Considerable enthusiasm prevailed at the Conference following the adoption of the resolution. The Extreme Wing urged immediate direct action, but the Moderates although equally favouring a firm attitude secured the adoption of more constitutional procedure.

Mauṅg Tin, Professor of Pali, Government College, Rangoon is being sent to England to study Pali, Sanskrit and Philology on modern lines for two years extendable to three at Government expense. This is the first appointment of its kind in Burma.

THE MAHA-BODHI

AND THE

UNITED BUDDHIT WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXIX

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THE GREAT LAW OF INTERDEPENDENT CAUSES.

Avijja is Ignorance. Ignorance of the Four Noble Truths of Sorrow, the cause of Sorrow, the cessation of Sorrow, and the Path of Cessation, viz., the Noble eightfold path ; Ignorance of the twenty four Causal categories.

Sankhārā. Sankhāras are threefold : meritorious, demeritorious and supermaterial. Meritorious sankhāras are such good karma as give birth after death in the heavens (devalokas) and in the brahmalokas ; demeritorious sankhāras lead to suffering conditions after death ; the supermaterial sankhāras lead to birth in the purely spiritual heavens, above, the rupa brahmalokas. Sankhāras are vocal, physical and psychical. The physical sankhāras are the inhalations and the exhalations of breath ; the vocal sankhāras are ideations and analytical investigations ; the psychical sankhāras are feelings and apperceptions. Sankhāras produce karma. Sankhāras are karma.

activities by word, deed and thoughts. Good thoughts, good words and good deeds produce good karma; evil thoughts, evil words and evil deeds produce evil karma. Inhalation and exhalations are also productive of karma. By regulated breathing good karma may be generated.

Viññāna is consciousness. Consciousness is sixfold, *viz.*: eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mind consciousness.

Nāma-rupa is body and mind. Nāma consist of consciousness, volitions, apperceptions and feelings. The body is produced by the combination of the four mahābhūtas, *viz.*, matter, liquids, heat and air.

Salāyatana are the six seats of consciousness: eye, ear, nose, tongue, body and mind.

Phasso is the Contact caused by the eye, ear, nose, tongue, body and mind with objective and subjective phenomena.

Vedanā is feeling caused by the touch through the eye, ear, nose, tongue, body and mind on their corresponding objects. Feelings are threefold: pleasurable, unpleasurable and neutral.

Tanhā is the yearning desire for objective forms, sounds, smells, tastes, touch and mental phenomena. Tanhā is a kind of thirst for sensual enjoyments, thirst for permanent existence in a bodily form in some celestial heaven, or the thirst for non-existence.

Bhava is existence in the world of sense pleasures (kamabhava); existence in higher heavens in a bodily form free from sensual desires, enjoying the bliss of jhāna (rupabhava); existence in the pure spiritual heavens where only purified consciousness exists (arupabhava). Bhava is of two kinds: Kammabhava and upapattibhava.

Jāti is birth in any one of the worlds where the khandhas come into being.

Jara-marana is decay, disease and death. The five

skhandhas are body (rupa), feelings (vedanā), perceptions (sañña), thought activities (sankhāra), cognitions (viññāna).

Ignorance makes man to suffer. The destruction of ignorance causes happiness. The way to destroy ignorance is to walk in the Noble eightfold path by holding correct views that nothing is permanent, that all material things end in disintegration, and that the enlightened view to hold is to have no attachment to things that are in their nature liable to break. The cosmic law is CHANGE. To arrest the law of Change is beyond the power of any god or creator. The correct view of life is to live showing loving kindness to all, showing mercy to the helpless, desiring to be free from attachment to sensual ignoble pleasures ; to speak words of truth abstaining from harsh speech, slander, and vain talk ; abstaining from destruction of life, dishonesty, and not committing adultery ; to be engaged in righteous livelihood freed from an evil livelihood which consist of selling animals to be killed, selling intoxicants, poisons, murderous weapons, slave dealing ; exerting strenuously to avoid doing evil and to do good, keeping the mind in activity by a process of psychological analysis, and freeing the mind from impediments in order to gain the psychic illumination whereby wisdom is gained and the bliss of Nirvāna is realized.

NON-CO-OPERATION.

MR. GANDHI'S REPLY TO BOMBAY MANIFESTO.

Mr. M. K. Gandhi writes in "Young India" :—

I have most carefully read the manifesto addressed by Sir Narayan Chandravarkar and others dissuading the people from joining the non-co-operation movement. I had expected to find some solid argument against non-co-operation, but to my great regret have found in it nothing but distortion (no doubt unconscious) of the great religions and history. The manifesto

says that "non-co-operation is depreciated by the religious tenets and traditions of our mother-land, of all the religious that have saved and elevated the human race. I venture to submit that the Bhagwat Gita is a gospel of non-co-operation, between forces of darkness and those of light. If it is to be literally interpreted, Arjun representing a just cause was enjoined to engage in bloody warfare with the unjust Kauravas. Tulsidas advises the Sant (the good) to shun the Asan (the evil-doers). The Zendavesta represents a perpetual duel between Ormuzd and Ahriman, between whom there is no compromise. To say of the Bible that it taboos non-co-operation is not to know Jesus, a prince among passive resisters, who uncompromisingly challenged the might of the Sadducees and the Pharisees and for the sake of truth did not hesitate to divide sons from their parents. And what did the Prophet of Islam do? He non-co-operated in Mecca in most active manner as long as his life was not in danger and wiped the dust of Mecca off his feet when he found that he and his followers might have uselessly to perish, and fled to Medina and returned when he was strong enough to give battle to his opponents. The duty of non-co-operation with unjust men and kings is as strictly enjoined by all the religions as is the duty of co-operation with just men and kings. Indeed most of the scriptures of the world seem even to go beyond non-co-operation and prefer violence to effeminate submission to wrong. The Hindu religious tradition, of which the manifesto speaks, clearly-proves the duty of non-co-operation. Pralhad dissociated himself from his father, Meeraban from her husband, Bibhishan from his brutal brother.

The manifesto speaking of the secular aspect says ; The history of nations affords no instance to show that it (meaning non-co-operation) has when employed succeeded and done good. One most recent instance of brilliant success of non-co-operation is that of General Botha who boycotted Lord Milner's reformed councils and thereby procured a perfect constitution for his country. The Dukhobours of Russia offered non-co-operation and a handful though they were, their

grievances so deeply moved the civilized world that Canada offered them a home where they form a prosperous community. In India instances can be given by the dozen, in which in little principalities the rayats when deeply grieved by their chiefs have cut off all connection with them and bent them to their will. I know of no instance in history where well managed non-co-operation has failed.

Hitherto I have given historical instances of bloodless non-co-operation. I will not insult the intelligence of the reader by citing historical instance of non-co-operation combined with violence, but am free to confess that there are on record as many successes as failures in violent non-co-operation. And it is because I know this fact that I have placed before the country a non-violent scheme in which, if at all worked satisfactorily, success is a certainty and in which non-response means no harm. For if even one man non-co-operates, say, by resigning some office he has gained, not lost. That is its ethical or religious aspect. For its political result naturally it requires political support. I fear therefore no disastrous result from non-co-operation save for an outbreak of violence on the part of the people whether under provocation or otherwise. I would risk violence a thousand times than risk the emasculation of a whole race.

THE MOUNTAINS.

Titanic Guardians of the whirling globe
Majestic keepers of the Heaven's gates,
Imperial, tow'ring, snowclad Peaks, that touch
The vaulting sky above, the earth below,
I feel the heaving rhythm of thy pulse,
I place my spirit's ear against thy heart
And list the secrets that are hidden there
Lofty and awe-inspiring past all speech

And, lo, the mighty Mountain Soul responds
 And draws a trembling child unto itself
 With love so all unfathomed, holy, great,
 That all that man has felt or books have writ
 Of love of man for man, for kith and kin
 Are but a far faint echo unto this.
 Ah, I have seen thee, thou gigantic crest
 With glories so majestic on thy brow,
 That it would seem the Heavens themselves had oped
 Their portals all, and poured in glorious flood
 Beauty on beauty o'er thy virgin form.
 The heart throbbed mighty then, and all I have
 Of sight or feeling, all that senses gave,
 I placed in holy rapture on thy shrine
 That sacred moment when thy soul and mine
 In Beauty's Law were blended into one.
 Was it the soul that fled and left the form
 Stand statue-like, with breath and pulses stayed,
 Or was it all the spirit stood alone
 With body dropped down at thy holy feet?
 I know it not; nor ought else do I know
 Of that vast moment, save a great flame.
 Bore me aloft and made me one with thee
 In fields where awe and beauty boldly blend.
 And then I saw the rolling ages pass
 Saw the earth molten, hard'ning into crust,
 Slowly at times, at times with thundercrash,
 That made the globe resound from pole to pole.
 Again I saw the wat'ry masses roll.
 But ever thou, with grand majestic calm
 Rose through the floods and boldly sought the sky.
 Ah what are years, what is man's history
 But one faint, flick'ring day upon the scroll?
 The countless ages hidden in thy heart
 Hold all the secrets that the earth e'er knew.
 Thy peerless, virgin summits soaring high

Opens the azure heavens and draws forth
With mighty hand the myst'ries of the spheres.
Nor knowest thou where earth ends and heaven begins.
By thee the hidden pow'rs of both are held,
And thou controllst them with so bold a hand
That heaven and earth do homage unto thee,
Sublime Himalaya, in thy furthest shade
I feel the pigmy smallness of my race.
How infinitely small does man appear,
When, Giant of the Ages, seen near thee.
My frail heart trembles almost in despair
With fear and weakness melting into tears.
But moves the mountain heart in pity sweet
And wafts the hoary Spirit tender love
In floods of tow'ring feelings and vast thought.
And, lo, I see the human race expand
As ages slowly travel on their course,
Like thee by flame and flood and tempest tried,
While man soars upward to the beck'ning stars
Until, like thee, he boldly scales the skies
And masters heaven's mysteries and earth's.
Dauntless Himalaya, this thy glorious work
To point to man the agelong upward path.
That on the holy summit he at last
May find the goal, and there, like unto thee,
Blend heaven and earth in one grand symphony.

A. C. A.

BUDDHISM AND CHRISTIANITY.

Man is the inheritor of his own thoughts. The mind is no product of a creator. There is nothing to compare in the universe to the feelings, volitions, perceptions that are being generated in the ever changing mind. In a billionth part of

a moment the mind is able to feel sensations of pain and pleasure. The Abhidharma that the Holy One taught to the Arhats is a key to unlock the mind which is the receptacle of perceptions, feelings, volitions and cognitions. In a moment a thought arises, goes through a number of evolutions and passes away to be followed by another thought. The uncultivated mind is compared by the Tathāgata Buddha to that of the monkey that is leaving one branch to get hold of another. The stream of thoughts flows in continuity day and night, never at rest even in sleep. The materialistic mind has no knowledge of the past, and has no idea of the associations that the mind has with the karma of the past. Countless millions of kalpas ago mind was active. The twenty-four categories taught in the Patthāna Book have to be studied to get an idea of the wonderfully complex nature of the operating mind and its relation to the material and non-material world of rupa and arupa skhandhas. Animistic and pagan religions have no foundation of psychological truth. They were intended for uncultivated people who had no idea of the invisible world. The Buddha taught that man is an evolving being, changing every moment with electronic rapidity, and that his past karma began countless millions of kalpas ago. He is the inheritor of his past karma, and during all this past period he had his birth now as a man, now as an angel, now as a God, now as an animal, now as a ghost : creating fresh karma in each birth eating the fruits of the past karma all the time when born as a human being.

Europe has advanced within the last fifty years in materialistic science. The forces of nature have been harnessed to bring hedonic pleasures within the reach of the uncultivated mind. Materialistic man has become a selfish demon with no heart. He has become a machine like the sledge hammer with no consciousness of disinterested, compassionate altruism. He is today like the tiger, ferocious, selfish, cunning, destructive, thinking only of his own pleasures. The ethic of the European consciousness is that of the Semitic deity who said "vengeance

is mine." With the destructiveness of a consuming fire the European mind has advanced burning everything that retards its own selfishness. The result we have seen in the fratricidal war that has brought desolation to millions of families throughout Europe, and the end is not yet. The ex-Kaiser was the embodiment of conceited pride and selfishness. He was responsible in getting out a cartoon depicting the so-called "yellow peril" which was represented by the symbol of the Compassionate all-loving Buddha, and the Christian nations represented by the archangel Michael with a flaming sword. He had this cartoon issued in 1895, and in 1914 the great Conflagration broke out among the very nations whom he wanted that they should unite to oppose the progress of the figure that taught all embracing love. Hatred was his ethic. The Christian nations for the last 100 years have been busy in trying to disseminate the ethics of the Semitic "amalgam of animism and deism" among the civilized peoples of India, China, Burma, Siam, Ceylon, Japan. For a time the ethics of hedonism captured the consciousness of the youth of these countries. Alcohol and beef-eating and wearing the top hat, trousers, and the long coat were the symbols of European civilization. The Aryan simplicity, the ethical humility, the reverence to parents and elders were considered as the barbaric relics of an uncultured people. The missionaries came by the hundreds, with their Bible; and the Lord God of Horeb was proclaimed as the creator of the world and his only begotten son, "our Lord God Jesus" was preached to the peoples of India, and other countries in Asia. Millions of pounds sterling were spent, a thousand tons of Bibles were distributed to propagate the Arabian religion. In four years the number killed in the battle fields of central Europe was ten times more than the hundred years of converts to Christianity. The saying of the teacher who said, "I am not come to send peace, but a sword; and to create division" has been justified.

The spirit of the European Christian in spite of his modern scientific hedonistic civilization is psychologically Semitic, fit for the tent sociology of the Sinai desert. It is unfit today for

Europe, and utterly repugnant to the ancient cultures of China and India. But dogmas have been long at work in Europe and the vested interests of the priests and the selfish Machiavellian politics of European statesmen are the great stumbling blocks to create a rationalistic civilization based on ethical foundations.

The doctrine of karma as taught by the Tathāgata and the wonderful ethical and introspective psychology of the Abhidharma should be propagated among the European races. They will then find that hatred and selfishness and insolence are bad ethics bringing unhappiness on the very person who shows hatred and pride. The abnormal greed that is in the European consciousness for gold and the dominant spirit of pride are obstacles in the path of ethical progress. The few wish to gather all the gold, and keep the vast mass of humanity in a state of slavery and poverty. The happiness of the majority is sacrificed for the masterful dominating will of the few. If the people of Europe are taught that man was not a created being from the stinking mud of Mesopotamia, but that he has an infinite past, that he is not an isolated being but is in relationship with the countless millions of living beings, and that he has a conscious mind, and that every thought is potential of vitality, and is productive of either good or evil to himself and to others, that he is eating the fruit of his own past karma in this life, and that his present thoughts again bear fruit in the next life and that this world is connected with other habitable worlds, and that life does not end in an eternal hell or in an eternal heaven, it will be for their good. *

The Great Teacher came not to save only a tribe, or a caste of people, but the whole world. Brahmanism is for the high caste only. The priestly cult is for the so-called twice born. The majority of the non twice born are outside the pale of the priestcult. Certain religions are exclusive. Parseeism is only for the Parsees, Brahmanism is only for the so-called twice born. Hebrewism is only for the Semitic Jews. Judaic Christianity has neither a psychology nor a philosophy, and its destructive ethics are repugnant to the cultured more ancient

racess of China, India and Ceylon. Wherever it goes its followers carry alcoholism and destructiveness. In a vessel carrying one missionary and a few Bibles, a 100 barrels of alcoholic rum and a hundred weight of cocaine and opium are carried for distribution among the unsophisticated natives. Rum, opium, gunpowder, the missionary and the Bible go together. The helpless natives are made victims of alcohol and made slaves of an utterly unsuited civilization to their temperament.

THE PASSING AWAY OF BHIKKHU U. ZAWTIKA.

On the 18th September there passed away the young Arakanese Bhikkhu at a very early age at the Mayo Hospital, Calcutta. He knew English, Pali, Hindi, Burmese and Arakanese. His devotion to the cause of Buddhism was extraordinary. He joined the Maha Bodhi Society in July 1919, went to Gaya to establish a Buddhist Mission there in October, and in July last he returned to Calcutta suffering from malarial fever, and left this body for another birth in September. The young Bhikkhu died a victim to duty. He stood at the post like a hero. The Maha Bodhi Society started building a cottage for his residence at Gaya in April last, and the work was entrusted to a Bengalee friend, who promised to superintend the work. The Society sent him Rs. 500 in advance to start the work, but the work was not done, and the young Bhikkhu went to him day after day to ask him to begin work. Daily he received the answer "tomorrow". And the tomorrow never came. During his short residence at Gaya the late Bhikkhu was of great service to the Buddhist pilgrims visiting the holy Shrine at Buddhagaya. He loved the work of a Bhikkhu, and looked forward to the time when he would be firmly established in the Cottage that was to be erected for his use. When he received a cablegram from Arakan stating that his mother was very ill, and summoned his presence he wrote back to say that

duty prevents him from leaving the post, and the letters that he sent to the Maha Bodhi Office complaining against our Bengalee Babu show the latter in a bad light. The deadly poison of selfishness of one individual to another was manifest in the treatment received by the late U. Zawtika Bhikkhu. In this selfish age that we were able to meet with a noble, unselfish heart in the late U. Zawtika, gave us immense pleasure, and that he should have been removed from the earth through the selfishness of another has given us immense pain. May the good Bhikkhu U. Zawtika be born again to help the suffering people of India.

INDIAN BUDDHIST TEACHERS IN CHINA.

Five hundred years before the birth of Christ the Buddha gave the Holy Dhamma to the world. Two hundred years after the Dhamma was preached to the peoples outside India. After the third Convocation of the Theros at Pataliputta the Arhat Bhikkhus were sent abroad by order of the aged Thero Moggaliputta Tissa, President of the Council. In the third Council which was held under the patronage of the great Emperor Asoka a 1000 learned Theros took part in the chanting of the Pitakas. It was in the time of the great Emperor that Buddhism was established in Ceylon. Gandhara, Mysore, Vana-vāsi, Aparanta, Yonaloka, Himavanta, Suwannabhumi, Kashmira, Lankā, were the countries included in the programme. At what early period Buddhism went to China is not accurately known. It is said that Buddhism was introduced into China in 217 before the Christian era, but the historical establishment of Buddhism in China took place in the reign of the Emperor Ming-Ti in 58 A.C. It is said that about the year 63 A.C. the Emperor had a dream in which he saw a high shining gold image of a god which appeared to him, and entered his palace. A courtier interpreted the dream by saying the gold image was

Buddha, who thus demanded to be worshipped in China ; as a consequence, the Emperor sent an embassy of eighteen men to India, to ask for Buddhist books and teachers. The messengers left the capital Loyang, now Honanfu in 63 and travelled across Central Asia until they reached Khotan. Buddhism in Khotan had been active long before the Christian era. The Bactrian Greeks in countries lying to the west of Taxila had become Buddhists in the time of the emperor Menander. The Yonaloka mentioned in the Mahavansa meant the Greek world. Taxila capital of Gandahāra, was the headquarters of Greek and Aryan culture 3,000 years ago. At Taxila was the great university where the Indian princes and sons of nobles came to get their education in medicine, diplomacy, etc. Chanakya, the great statesman and diplomat and political philosopher, was a native of Taxila. Pānini was a native of Gandahāra. The countries to the west of Taxila were inhabited by Sanskrit speaking people.

Gandhara was part of the greater India. Indeed greater India extended to the western countries as far as the borders of Persia. Until the destruction of the Aryan civilization in the ninth century by the Arab Moslems the noble religion of Buddha was flourishing in these parts of the west. When the Chinese referred to the western world they meant the countries Khotan, etc. west of Taxila. Before the Moslem era Buddhism had penetrated Persia, but it was persecuted and driven out, when the persecuted Buddhists leaving Persia came and settled down at Balkh. At the capital of Eastern Turkestan, Chinese, Persians, Greeks, Romans, and Indians met. It was a great Buddhist centre. It was from this centre that Buddhist and Brahmanical influence spread westwards. Roman and Greek sympathised with the Indians because there was not much difference between them in religious thought and culture. The Greek ambassadors were at the court of Pataliputra. Naturally there must have been Indian ambassadors in the Grecian capital. Taxila was the seat of a viceroy in the time of Chandragupta's grandson the great Asoka. There was more sympathy in

thought and feeling between the ancient Roman and Greek and Indian in those days than what is found between the Indian and European to-day. The Greek and Romans were polytheists, and so were the Indians. They had a common dress, which is noticeable in the Greek and Roman sculptures. Monotheism in the rigidly intolerant destructive form is a product of Semitic barbarism. The gods Juppiter and Zeus tolerated other divinities, they were not jealous nor destructive. The monotheism of Moses and Muhammat is otherwise. It is a consuming monotheism. Destructiveness and spoliation were the ethics of nomadic Arabs. They do not care to conserve. They rob, they destroy, and they covet. The economic foundation of Semitic monotheism may be learnt from the ethics embodied in the books of Exodus, Deuteronomy and Joshua. It was on ancient foundations of older religions that Semitic Arabian civilization was built. Art and architecture were foreign to the gods of Semitic monotheism. The rude stone was the last embodiment of worship to the Bedouin Arab. The god was a peripatetic deity. He loved to dwell in the darkness of the tabernacle. Monotheisms built on older foundations are destructive. On the old religion of the Germans was built the new religion of Jesus, which again is founded on Arabian semitic monotheism. The new religion in Britain was built on the old religion of the Druids. The religion of the Buddha was built on the old foundations of a forgotten Buddhism in the time of the Buddha Kasyapa. Polytheism, Monotheism, Atheism, Nihilism, Spiritualism, Asceticism, Pantheism are phases of human religion that shall exist on earth. The Buddhas appear to liberate the mind from the fetters of Ignorance and (Tanhā) Grasping Desire. Ignorance and Grasping Desire produce the sensation of the "I am and mine." When the mind is purified and brought into a state of enlightenment the experiences of the sense organs are treated as changing phantoms. The ego experiences are the result of sensations and perceptions. Where there is no sensation and perception the Ego idea never arises in the mind. The Wisdom of the

Great Tathāgata is therefore the rarest gem of pure serene. The Wisdom of the Buddha shows the way to Freedom from Sensations and Perceptions. This great psychological Religion was first taken to China from the Turkestan countries.

The names of the Buddhist Teachers who went to China from west Indian and Indian countries are given in Eitel's Sanskrit-Pali-Chinese Vocabulary. We here give some of the names of the more prominent teachers: Bodhiruchi, Dharma Mitra, Vajrabodhi, Amoghavajra, Dharmaraksha, Gunabhadra, Aryasena, Asangha, Asvaghosha, Kumārajīva, Gnānagupta, Bodhidharma, Dharmaraksha II, Buddhābhaddra, Buddhasānta, Dānapāla, Dharmadeva, Mitrasāma, Mitrasena, Paramārtha, Prabhākara, Mitra, Pramiti, Suddhamati, Dharmagupta, Vasubandhu, Ratnamati, Devaprajña, Śikṣhānanda I, Śikṣhānanda II, Sugata Mitra, Sumatīkīrti, Yasogupta, Saṅghadeva, Vasumitra. Every one of them might not have gone to China, but the works of every one of these were taken to China. It was the later Sanskrit Buddhism that spread in the west and China. The pure Pali Buddhism is founded on the one supreme figure of the Blessed One. The later western Buddhists departed from the one Buddha and created millions of Buddhas, giving each *chakravāta* a Buddha. From a purified mono-Buddhism the religion developed into a poly-Buddhism. Millions of Buddhas required millions of statues to represent them. The pure Asoka Buddhism did not create Buddha images. It was represented in the Triratna, the Sacred Foot print, the Bodhi Tree, and the Dhātugarbha, and the Royal Parasol. The Buddha figure was inconceivable to the mind of the human artist, and the enlightened emperor wisely rejected the idea of making images of Buddha, and only used symbols. In the Commentaries of Buddhaghosa only the Cheti and the Bodhi are mentioned as objects of worship to worship the Buddha. Millions of Buddhas, millions of Bodhisattvas, Avalokitesvara, Padmapāni, Vajrapāni, Mañjuśrī, Kwānnin, etc. were added to the pure Dhamma, and the cumbrous Mahayāna came into existence. Like Paul who never saw Jesus and yet became the propagandist

and preached under the name of Christ whatever he wished to say, the so-called Mahayāna teachers went on adding Buddha after Buddha to the pure Dhamma, and destroyed the pure lustrous Dhamma of Sakyamuni Buddha.

At Turfan Sir Aurel Stein found manuscripts in Sanskrit, Chinese, various Iranian and Turkish idioms, and two Tokharian dialects. Enemies hostile to Buddhism destroyed the Buddhist civilization. The very important work published by the Oxford University Press under the title of "Manuscript Remains of Buddhist Literature found in Eastern Turkestan", edited by Dr. Rudolf Hoernle, gives us a glimpse of the condition of literary activity of the Tokarian Buddhists in the early centuries of the Christian era. Professors Lionel Barnett, the late Emmanuel-Edouard Chavannes, Sten Konow, Sylvain Levi, Henrich Luders, F. E. Pargiter and F. W. Thomas have helped Dr. Hoernle in the deciphering of the texts. The two principal languages used were Khotanish and Turfanish. The form of Buddhism that prevailed in Khotan was that of the Sarvāstivādins. Professor Levi is of opinion that the territory of Kuchar was colonised by an Indo-European people at some unknown date before the commencement of the Christian era. It had also adopted the Buddhist religion, which enjoyed a particularly flourishing period in the fourth century A.D. The state and its 'white' dynasty lasted down towards the end of the eighth century A.D., when both utterly disappear from history in the course of the political and racial convulsions caused by the inroads of Tibetans, Uigurs, and 'Arabs'. 'About A.D. 1000 Turkish barbarism had finished by triumphing over Aryan culture'. *Journal Asiatique* XI, ii, 380.

THE PHILOSOPHICAL BUDDHIST SCHOOLS IN
ANCIENT INDIA.

For nearly a thousand years Buddhism has not been scientifically studied in Buddhist lands. The pure religion as preached by the Blessed One existed in India for five hundred years. Then came the introduction of speculative theories from foreign agencies. True that the Vajjiputtaka Bhikkhus of Vesali numbering ten thousand introduced the Ten Indulgences after a hundred years of the pari-Nirvāna of the Blessed One. At the first Convocation of Arhats held at the Śattapanni cave in the Vebhara hill at Rājagrihā, four months after the parinirvāna of the Blessed One the whole of the three Pitakas were chanted by the 500 assembled Arhats, in seven months. On account of the introduction of the Ten Indulgences the Second Council was held at Vesali. At the first Convocation the president of the Council was the Arhat Kassapa the Great. At the second Council the president of the Council was the Arhat Yasa Thero, and 700 Arhats took part in the chanting of the Pitakas, which was completed in eight months. In the second Council the Pāyāsi Rājāñña sutta was added to the Dighanikāya, as it was preached after the parinirvana of the Blessed One by the Arhat Kumāra Kassapa. The Vajjiputtaka heresy was known as Mahāsanghikāchāriya vāda. Then came the Gokulika schism and the Ekabbohārika schism branches of the Mahasanghikāchāriya heresy. The original school was known as the Thera-vāda. For particulars of the development of the heresies it is best to consult the Kathāvatthupparakāraṇa, translated by Aung and Davids and published by the Pali Text Society. Altogether there were eighteen schools in India by the end of the 4th century of the European era. In Ceylon there were two schisms, the Dhammaruchika and the Sāgalika, the former had their head quarters at Abhayagiri Vihara, and the Sāgalikas at Jetavana Vihara, both in Anuradhapura. The Abhayagiri schism originated in the time of king Wattaḡāmaṇi about 217 years after the establishment of the Sāsana (religion) in Ceylon. In

the 341st year after the establishment of the Sāsana in Ceylon, from the Dhammaruchika schism arose the Sāgalika party.

The Mahāvansa Tīkā says that the Moriya vansa from which sprang Chandragupta, was related to the Sakya vansa, the clan to which the Buddha belonged. It was during the time of the Blessed One that Vidudabha, the king of Kosala massacred the Sakyas, and the members that escaped from the massacre went further north and founded the Moriya nagara. The princes called their house after the city Moriyavansa. The story of Chānakya says that he found Chandragupta and trained him to become the king of the Magadha empire. The Purāṇas say that Chandragupta was a Sudra. Could it be believed that a Brahman would adopt a boy of the Sudra class? Would he not inquire before he adopted the boy as to his caste and origin? To spite the Buddhists the writers of Purāṇas had to give a bad name to Asoka, who drove out the Brahmans from his palace, and in anger they made him as a descendant of a Sudra family. Magadha was full of Buddhists, and the Purāṇas writers condemned Magadha as full of Mlecchas and outcastes. Nevertheless it is to Magadha the Brahmans go to save the souls of their departed ones. Chānakya was a native of Takkaśīla (Taxila). The reigning king of Magadha at the time was Dhana Nanda. It is said that Chānakya visited the Court of the King, and the king seeing him got angry and had him driven out. This offended Chānakya and he swore that he would put an end to Dhanananda. The Sārattha dīpanī gives the names of the nine Nandas: Uggaṣena Nanda, Panduka Nanda, Pandugati Nanda, Bhutapāla Nanda, Ratthapāla Nanda, Govisāna Nanda, Savindhaka Nanda, Kevattaka Nanda, and Dhana Nanda. Dhana Nanda was noted for his great charities. He had a great alms hall built for feeding the Brahmans, and Chānakya having heard of the charitable disposition of Dhana Nanda came to Pupphapura (Pataliputra) and entered the alms hall and sat on the chief seat intended for the chief Brahmana. Dhana Nanda in state came to the Almshall and seeing a strange Brahman seated on the chief seat, questioned him and

got the answer that he was Chānakya. He was ugly looking, and the king in anger ordered that the man should be put out. Solicitations were of no avail, and he was expelled. Going out Chānakya tore off his sacrificial thread, smashed his pot on the threshold, and cursing Dhanananda went away. Chānakya thence forward began accumulating wealth, and having succeeded, went searching for a prince and found the boy who was to become the future Emperor of India.

Chandragupta's grandson was Asoka. He became a Buddhist and made Buddhism the state religion showing tolerance to all sects. During his reign the Third Council was held at Pātaliputtā under the presidency of the aged Arhat Moggali putta Tissa, with a thousand Bhikkhus, the chanting being finished in nine months. The Patron of the Council was the Emperor. It was after the third Council that Moggali putta Tissa sent the Apostles of the Buddha to establish Buddhism (Sāsana) in different countries. To Ceylon came the son of the Emperor, the great Mahinda, and established the Sāsana. To this great Apostle the Pali Scriptures of the Theravāda owe their existence. The Sinhalese Bhikkhus from generation to generation for 2228 years preserved the Dhamma for the welfare of the world. It is for the Sinhalese of the present generation to do their duty to lokasāsana. The greatest inheritance which a nation can have is the legacy of religion and no race can do greater service to the world than the Sinhalese as the inheritors of the greatest Jewel whose light the world needs to-day.

The Mahavansa Tīkā is in Pali, and it is not translated as yet. Those who wish to read the Mahavansa in English may get a copy of Prof. Geiger's translation published by the Oxford University Press. Price 10sh. About the Mahavansa, Prof. Geiger says :—

I feel that from the standpoint of the history of literature the Ceylonese chronicle deserve notice not only amongst Orientalists but in wider circles....The Mahavansa is already worthy of the name of a true epic. It is the recognised work.

a poet. And we are able to watch this poet in a certain measure at his work in his workshop.....But wherever the question of the epic is discussed, the *Dīpavāmsa* and *Mahāvansa* will always be invaluable analogies, above all for the Indian epic, but also for the epic of other nations."

BUDDHIST AND CHRISTIAN MISSIONS.

The Great War which had devastated Europe, and had put an end to the three great European empires should make the educated Buddhist Bhikkhus and Upāsakas to give their thought to spread the sweet Doctrine of the Blessed One among the thinking classes in Europe. The spirit of militarism and commercialism was the chief cause that provoked the European nations to kill each other. Thousands of millions of money and a score of millions of useful lives were sacrificed to satisfy the greed of the party in each country that wanted war. Germany has been crippled for forty years, Austria is no more, and Russia has become the scene of anarchy and her people are trying to evolve a form of Government that will bring contentment to hundred millions of the Russian people. The intolerant Greek Church has lost her power, and the Roman church has been greatly weakened by the extinction of the Hapsburg House of Austria. England hitherto under the control of an exclusive oligarchy is now confronted with a new party foreign to her long established aristocracy. For nearly nine hundred years England did not tolerate the labouring class. To discover the methods adopted by the governing class of aristocratic landlords to keep down the labouring classes in a state of slavery was almost an impossibility, but it was given to Mr. J. L. Hammond and Barbara Hammond to unravel the entangled web of aristocratic domination, and their two works "the Town Labourer" and "Village Labourer" published by Longmans Green & Co., give a panoramic view

of the horrible situation that the labouring classes had to go through for so many centuries under the lash of the domineering landlords. It was a life of slavery that the labouring classes had to go through in England, and the sufferings that they had to go through for centuries have never been told before. Landlords, clergy and the merchants combined together to keep down the poor farmer and the labourer. It is a story full of horror, and one can get an idea of the nature of the well to do classes in England in their treatment of the submerged tenth. The law of Change is a truth, and the time is come for the labouring classes to enjoy a little of the prosperity which was monopolised by the upper ten. Every English knowing Asiatic should possess these two volumes and read them carefully to realize that human nature whether in Indian or China or Japan does not differ much. Man when given power transforms himself into a brute. He can only think of his own self interest. Compassion, pity, forsake the man of power. However we see now that the labouring classes in England are going to work in the spirit of self help.

Christianity is a throughgoing despotism. Jesus wished absolute power, to be the judge, and to send every one who did not believe him as the son of God to everlasting hell. His social ethics were very crude. The parable of the labourers in the vineyard shows how he wished to treat the labourer. The landlord hires a labourer at a penny to work for twelve hours ; three hours after he again hires another man to work in the vineyard for a penny, again after another three hours he engages another man to work for a penny, and when there is only an hour left he engages a man for a penny. The man who worked the whole day is paid a penny, he who had worked nine hours also is paid a penny, and he who worked six hours is also paid a penny, and the man who laboured an hour is also paid a penny, and when the man who laboured the whole day tells the employer that there is no justice in the payment, the latter gets angry, and says that he can do whatever he likes with his money ! The Christian clergy in England always

catered to the higher classes. The story of Bishop Wilberforce as given by Hammond, shows how he worked to keep the British labourer under the heel of the landlord.

Buddhism is a spiritual democracy. It recognizes neither wealth nor caste. Man is judged not by his wealth and caste but by his moral character. The man who is kindhearted, shewing pity, not given to dishonest acts, to falsehood, to intemperance, to alcoholism and to an adulterous life is the man of nobility. Mere birth is not sufficient. He must be good in character. This gospel of sweet reasonableness is most needed to-day in Europe. There has been too much dogmatic talk about the power of God and the priests and the lords.

The Buddhists have listened to the story of the Nazarene Carpenter for nearly a century ; the Christian missionaries have exploited Buddhist countries. British traders have given the Buddhists opium, arrack, ganja, cocaine and other alcoholic abominations, and the adventurers have alienated the land of the poor. All this is shown in a little book published by Williams & Norgate under the title of "Missions Their Rise and Development" By Louise Creighton. The people of England have listened to the singing of the hymn of Bishop Heber about Ceylon," where every prospect pleases, but man is only vile." For nearly a century malice and slander have helped the missionary societies to obtain funds by fraud to keep up the missionary establishments. The muddleheaded feeble minded church going folk of England and the United States have listened to the missionary fables about the abominations of heathendom. The traders have given us their productions of whisky, brandy, and other comestibles, and the young Buddhist, without changing his complexion, has been metamorphosed into a middle class Yorkshire yokel. Now the time is come for the Buddhists to present the Sweet Gospel of the Buddha to the labouring class in England. There are England returned youngmen to be found in Burma, Ceylon and Japan who may go to England as Buddhist missionaries.

But they have to learn the Doctrine of the Buddha to clearly present it to the people there. The Buddhists must be grateful to England for all that she has done, both good and bad. There are nearly 12,000 white missionaries in Asia working in the field of conversion. Millions of money are being spent yearly to present Christianity to the Buddhists.

This is what the author of "Missions" says about the white colonists: "Mission work among the native population in a colony has always been peculiarly difficult owing to the attitude of the colonists to the natives. They have, in almost all cases, shown themselves ruthless in the way in which they took possession of the lands of the natives, and their one interest in the natives themselves has been to turn them into beasts of burden and instruments of labour. In Australia the aboriginal tribes almost disappeared before there was any one to care for their interests. It is difficult for the missionaries to get the heathen to understand the real nature of Christianity when they see the vices and drinking habits of the white men who call themselves Christians, and when they suffer from their scornful disregard of their rights in the country which has been taken from them.....Speaking of the Orientals that visit England she says "Unfortunately, the influences under which they are brought, and the side of the white man's civilization that they see, are often far from likely to lead them to venerate the white man's religion. They too often go home having lost their own original religious convictions, and having learnt only some of the white man's vices, and they are far more likely to be a source of evil than of blessing to their own people." p. 164.

THE BUDDHIST PALI TEXTS IN CEYLON.

The three portions of the Buddhist scriptures are called the Three Pitakas, *viz.*, Vinaya, Sutta and Abhidhamma. They were known at the time of the Buddha under the name of

Navāṅga satthu Sāsanam or the nine portions of the Good Law : Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttakam, Jātaka, Abbhutadhamma, and Vedalla. At the first Rehearsal of the Dhamma under the presidency of the great Arhat, Mahākassapa, held at Sattapanni Cave in the Vebhāra Hill, Rajagriha, the scriptures were divided into three Pitakas. The Vinaya Pitaka contains the Bhikkhu and Bhikkhuni Vibhanga and the Khandhakas. The Sutta Pitaka contains the Dīgha nikāya, Majjhima nikāya, Samyutta nikāya, Anguttara nikāya, and Khuddaka nikāya. The Dīgha nikāya contains 34 long suttas, the Majjhima contains 152 suttas, the Samyutta contains 7762 suttas, the Anguttara nikāya contains 9557 suttas, the Khuddaka nikāya contains 70 suttas of the Sutta Nipāta, and the books called Khuddaka Pāṭha, Dhammapada, Udāna, Itivuttaka, Vimānavatthu, Petavatthu, Thera-therī gāthā, Jātaka, Cula Niddesa, Mahā Niddesa, Patisambhidā, Apadāna, Buddhavaṃsa, Cariyā pitaka.

The Abhidhamma Pitaka contains Dhammasangani, Vibhanga, Puggala pannatti, Dhātukathā, Kathāvatthu, Yamaka and Paṭhāna.

The Commentaries are : for the Vinaya pitaka Samanta pāsādikā, for the Dīgha nikāya the Sumangala vilāsinī, for the Majjhima nikāya the Papañca sudanī, for the Samyutta nikāya the Sārattha pakāsinī, for the Anguttara nikāya the Manoratha puranī, for the Sutta nipāta the Paramattha jōtikā. The Commentaries for the Abhidhamma books are Sammohavinodanī for the Vibhanga, the Atthasālinī for the Dhammasangani, the Pañcappakarana atthakathā for the Kathāvatthu, Yamaka, Dhātukathā, Puggala paññatti and Paṭhāna. Each book of the Khuddaka has its own Commentary.

Before the destruction of the Pali scriptures by order of the parricide king Rajasingha, the Ceylon Buddhists had all the commentaries in their own vernacular. To-day only a few suttas are found in Sinhalese translations. There is a great work to be done by the scholarly Bhikkhus of Ceylon in the translating the hitherto untranslated text into Sinhalese. This

most useful work could be easily done if the learned Thero Bhikkhus unite and sit to work. The scholarly Bhikkhus instead of doing this very important work waste their time in translating the poetical Sanskrit works which are of very little use to the mass of lay Buddhists. Would that the Sinhalese Bhikkhus attend to this important work, thereby doing a duty to the Sinhalese Buddhists, who are ignorant of the truths of the wonderful Dhamma. The English knowing lay Buddhists will we hope co-operate with the learned Bhikkhus and by their united labours have the texts translated into Sinhalese. It is from the Sinhalese that the great Buddhaghosa compiled the Pali commentaries now so valuable to Pali scholars. For the welfare of the Sinhalese Buddhists we hope that the Bhikkhus and principal Upāsakas of the island will jointly work and undertake the translation of the untranslated portions of the Pali text into the Sinhalese language.

When we think of the wonderful Doctrine that the Blessed One taught to the people of the Gangetic Valley, 2,500 years ago we feel immense joy that the literature containing the teachings of the Blessed One is still to be found in Ceylon, Burma, and Siam. To the memory of the great Arhat Maha Mahinda, son of the righteous Emperor Asoka we offer our homage and worship. Two hundred thirty six years after the parinibbāna of the Blessed One the great Mahinda with the Arhats Itthiyo, Uttiyo, Bhaddasālo, Sambalo and the Sāmanera Sumano and Bhanduko were sent to establish the Sāsana by the great Arhat Moggaliputta Tissa. From Pataliputra, modern Patna the great Mahinda started in the great mission. The noble Tree planted 2228 years ago is still flourishing. The great Elders who from generation to generation continued to nurse the Sāsana in Lankā were Arittho, Tissadatto, Kālasumano, Dīghanāmakko, Dīghasumano, Kālasumano II, Nāgathero, Buddharakkhito, Tissa, Deva, Sumano II, Culanāgo, Dhammapāla, Rohanṇo, Khema, Upatisso, Phussadevo, Sumano III, Phussanāma, Mahāsivo, Upāli, Mahānago, Sahayo, Tissa.

Pupphanāmo, Culābhayo, Tissa, Culadevo, Sívathero, until the time of the arrival of Buddhaghosa from India.

The chief of the Vinaya school was Upāli, THE PERSONAL DISCIPLE of the BUDDHA. Upāli therō's pupil was Dāsako, his disciple was Sonako, his disciple was Siggavo, his disciple was the great Arhat Moggaliputta Tissa, the Teacher of the Apostle of Ceylon.

THE PATIENT, INDUSTRIOUS CHINESE: BY R. L.

PATIENCE and industriousness are national characteristics of the Chinese. "There are no idle people in China" might be taken as a Chinese axiom, says Mrs. Conger, and Sir John Davis comments on the cheerful labor performed by these stolid, self-satisfied, content people. Indeed Goldsmith's couplet, is

"Man wants but little here below,

Nor wants that little long,"

undoubtedly truer of the Oriental than the Occidental temperament.

The industrious Chinaman works early and late, unremittingly. Arthur H. Smith in *Chinese Characteristics* says:

"The Chinese day begins at a dim period, often not at a great remove from midnight. . . . The copper workers of Canton, the tin-foil workers of Shanghai, the cotton-cleaners and workers in the treadmill for bolting flour in the northern provinces, may all be heard late at night and at a preposterous hour in the morning. Long before daylight the traveler comes upon a countryman who has already reached a distance of many miles from his home, where he is posted in the darkness waiting for the coming of daylight, when he will begin the sale of his cabbages! By the time the Occidental has had his breakfast, a Chinese market is nearly over. . . .

"It is by no means uncommon to see those who are hard pressed to find the means of support, following two different lines of occupation which dovetail into each other. . . . Most of the rural population of some districts spend all the time which can be spared from the exigencies of farm work in making hats or in plaiting the braid, now so large an article of export. Chinese women are not often seen without a shoe-sole

in their hands on which they are perpetually taking stitches . . . or perhaps it is a reel of cotton they are spinning. But idle they are not."

Even after attaining wealth the Chinaman does not remit his industriousness but devotes himself to business with the same energy as when the "wolf was at the door."

The mere position assigned to the various occupations by the Chinese is not a little significant. First in importance and rank stands that of the scholar; then follow in order the farmer's, the workman's, and the merchant's. Note the importance given to the farmer in this classification; in no country is he so highly regarded as in China. In fact, agriculture is supposed by the Chinese to have had a divine origin, its invention being attributed to Shin Nung, their second emperor, who ascended the throne 2787 years B.C. and who "first fashioned timber into ploughs, and taught the people the art of husbandry. And this divine connexion has been perpetuated and the art fostered and encouraged by the Emperors all down the ages. The Emperor K'angshi thus exhorted his subjects: "Give chief place to husbandry and the cultivation of the mulberry-tree, in order to procure adequate supplies of food and raiment," and his son supplemented this with the excellent advice: "Suffer not a barren spot to remain the wilds, or a lazy person to abide in the cities; then a farmer will not lay aside his plough and hoe; nor the housewife put away her silkworms or her weaving." It was the custom of the Emperors to turn a furrow with their own hands at the vernal equinox and the Empresses used to follow suit by picking mulberry leaves for the palace silkworms, in this way setting the example for the millions of their followers.

In his two-volume work, *China and her People*, Charles Denby gives an interesting account of Chinese agriculturists, from which we quote the following:

"The Chinese have always been an agricultural people. They never have been warlike. They rank soldiers among the lowest classes. Agriculturists and scholars constitute the aristocracy. The Emperors, whether native, Mongol, or Manchu, have always encouraged agriculture, and have

recognised the devotion of its laborers at the greatest safeguard of the throne. . . .

"Seen from an eminence, the country around Peking looks like an immense checker-board. The Chinese are gardeners rather than agriculturists. They watch over their crops with the most constant care. They gather them by hand, and, when the gleaners have finished, not a straw, or root, or leaf is left behind. Often I have watched them spread their grain out over a smooth, hard-beaten earth floor in the open air, and thresh it whether with flails or by rolling over it a stone drawn by a donkey. When a breeze comes, the grain is tossed in the air, the kernels falling straight, the chaff and dust being blown away. . . .

"Chinese agricultural instruments are of the rudest character. They comprise the hoe, the harrow, the rake, and the stone roller. The plough is simply a broad blade fastened to a rough handle, guided by a man, and drawn by teams of miscellaneous description. I have seen teams made up of horses, mules, donkeys, men, and boys, and, rarely, women. . . . The Chinese farmers measure the depth of the furrows by the fingers, and frequently speak of ploughing only two or three fingers deep. The most effective tool is the hoe, and with this the main work in raising the crop is done after the grain has sprouted. . . . Implements are made by hand, and in the summer it is very common to see traveling bands of iron-workers, who traverse the country and make or repair tools. Blacksmiths are to be found in all villages."

"The Chinese farmer is industrious with an industry which it would be difficult to surpass," says one writer, and another adds:

"From these men it is impossible to withhold the highest praise for their untiring industry. With endless labor and inexhaustible resource they wrest from the soil the very utmost that it is capable of producing."

And turning to Mrs. Conger's delightful *Letters from China*, we find this pleasing pen-picture of farm-life in China:

"Every part of the country is carefully and diligently cultivated. The Chinese fertilize with the frugal gatherings of all manure in cities and elsewhere, and the crops are luxuriant. These people are economical in the extreme. In North China the winters are quite cold, and fuel is scarce and expensive. Every part of the entire crop, from the root to the grain, is brought into use. The stalks of the larger grains are stripped of their leaves at a certain stage of development and carefully laid out to cure. Then the grain is gathered and the stalk utilized; lastly, the roots, all the weeds, undergrowth, and leaves are gathered and tied into bundles for fuel. In winter the country is barren; it looks as though nothing ever grew there, but when the spring opens, many tillers of the soil are out, digging

and planting, and the fields blossom into beautiful gardens. Thus the ages go on, and the soil is not depleted. . . .

"Our pilgrimage was through a fine farming country rich with harvest. Every particle of ground except the narrow footpaths is carefully cultivated. The farms look large, but many indistinct lines separate them into smaller tracts.

"Where there are vegetables, fruit or melons, you will see little tents where the men sleep to protect their crops. The homes of these farmers are in walled villages. They eat in common mess-houses, and their food costs but little. . . .

"Here came quietly along a drove of about two hundred swine from the mountains of Mongolia. On close observation we discovered that each foot of each beast was shod with a leather sock to protect it from the sharp stones. Not one seemed footsore. I call this a wonderful phase of patience and economy. Patience in making and tying on those eight hundred socks and economy in keeping the feet well, thus enabling them to make their long journey to Peking. Patience and economy are marked characteristics of these Chinese."

Agriculture holding the prominent place it does in the life of the Chinese, it is not surprising to find numerous and important works devoted to this subject in their literature. Indeed, one of the earliest pieces of Chinese literature extant is an agricultural almanac which was probably written some time in the eighteenth century B.C. It describes the processes of nature and the industries of the gardener in the successive seasons of the year; it explains when to sow and when to reap the harvest, and "it follows with the love of a naturalist the movements of the beasts of the field and the fowls of the air."

Hardly less industrious than the farmer is the Chinese artisan, whatever be his calling. This is particularly true of the day-laborer. To refer to Mr. Smith's account of Chinese industrial life once more, he says:

"That which is true of the farmer class is true with still greater emphasis of the mere laborer, who is driven by the constant and chronic reappearance of the wolf at his door to spend his life in everlasting grind. As the farmer bestows the most painstaking thought and care upon every separate stalk of cabbage, picking off carefully each minute insect, thus at last tiring out the ceaseless swarms by his own greater perseverance, so does the laborer watch for the most insignificant job, that he may have

something for his back, and for other stomachs and backs that are wholly dependent upon him."

Robert K. Douglas, writing on this subject in his *Society in China*, says :

"Next to farmers in popular estimation stand mechanics, and even a deeper state of poverty than that which afflicts agriculturists is the common lot of these men. . . . The rudest tools are all that a workman has at his disposal, and the idea never seems to occur to him that an improvement in their structure is either called for or necessary. . . . In the higher branches of mechanical skill, such for instance, as gold, silver, and ivory work, Chinamen excel, and they are exceptionally proficient in the manufacture of bronzes, bells, lacquer ware, and cloisonné. . . .

"A feature in the workaday life of China is the number of itinerant craftsmen who earn their livelihood on the streets. Every domestic want, from the riveting of a broken saucer to shaving a man's head, is supplied by these useful peripatetics. If a man's jacket wants mending, or his shoes repairing he summons a passing tailor or cobbler. . . . Even blacksmiths carry about with them the very simple instruments of their trade, and the bellows which blow the flame are commonly so constructed as to serve when required as a box for tools and for a seat to rest the owner when weary."

—*Theosophical Path.*

THE DESCENT OF BUDDHA FROM TAVATIMSA HEAVEN.

4

The copy of the fresco, the descent of Buddha from Tavatimsa Heaven a photo block of which is shown in the present number, hangs above the main staircase of the Colombo Museum. The original forms one of the series on the north wall of the Demala Maha Seya at Polonnaruwa, of frescoes representing the preaching of Buddha to Maya Devi the mother of the Buddha in the heaven of the Thirty Three (Tavatimsa). Painted in yellow and red the pictures recall the highest traditions of Ajanta art and shows its undoubted influence. The descent of the Buddha at Sankissa was a favourite theme in Indian Buddhist art from the time of Asoka. The story is told

in the *Dhammapadattakatha*, *Yamakapatihariya Vattu*, *Buddha Vagga* (14) and variations of it appear in *Fahian*, *Hiouen Tsiang* and in *Burnouf*.

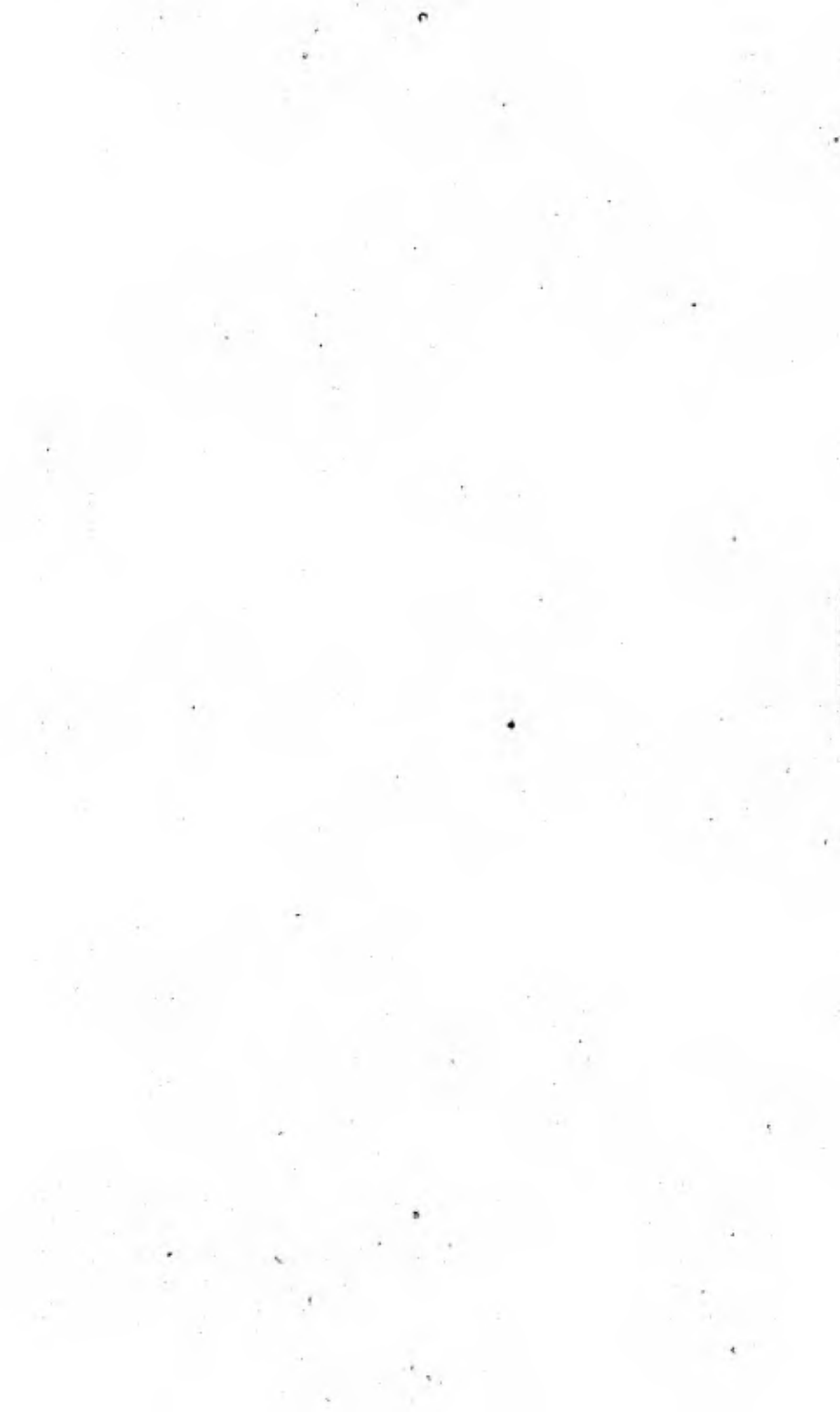
The references are given in the archaeological survey, annual report 1909, page 41 (Bell).

Told briefly the story runs that after the Buddha's preaching to *Maya Devi*, *Sakka* created three ladders made of gems, gold, and silver. The ladder of gems in the middle, the silver on the left and the golden ladder on the right. In *Fahian* and *Hiouen Tsiang* the ladders are described differently. But in all the Indian versions *Brahma* appears on the right carrying an umbrella made of precious substances. In the *Dhammapadattakatha* the right hand golden stair was occupied by the *Devasuyama* the left by the *Brahma*; *Brahma* carrying the umbrella and the *Deva Suyama* carrying the chowrie. In the *Polonnaruwa* fresco the figure on the right holding the umbrella is a *Deva* figure and the figure on the left of which only the arm holding a lotus flower is shown stands for *Brahma* who was symbolically represented as holding a lotus flower in Indian Art.

The figure of the Buddha which in its majestic pose is almost unrivalled, holds up the right hand in the attitude of benediction with the foot resting on the lotus flower which sprang up by his power to receive his foot-steps.

NOTICE

The opening ceremony of the *Sri Dharma Rajika Vihāra*, Calcutta will take place on the 26th November 1920. All are welcome.



THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness,, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

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NOTICE TO OUR SUBSCRIBERS.

Next month Volume 28 of the Maha Bodhi comes to an end. We request that defaulting subscribers who have not paid their dues will kindly remit the same before the end of December. A large number of subscribers have not paid for the current year and we hope that on the receipt of this issue they will remit the small sum of Rs. 2. We shall send the December number of the Maha Bodhi by V.P.P. to all. It will be a saving of labour if subscribers without waiting for the V.P.P. would remit Rs. 4 on the receipt of the present number. The Journal is published not for the sake of any worldly gain, but because of our unswerving faith in the Compassionate Lord and His sublime Doctrine, and it is published at a loss, which is paid by an individual because of his firm faith in the supremacy of the Dhamma. There are thousands of English

speaking persons in Burma, Siam, Japan, and Ceylon who may help the revival of Buddhism in the land of its birth, and we do sincerely hope that every English speaking Buddhist will think it a duty to subscribe to the Maha Bodhi, and join the Maha Bodhi Society. The principle of life is activity, and the active Buddhist might consider himself immortal-Appamādo amata padam. Again we ask you to kindly remit your subscription in advance on the receipt of this number.

THE SUPREME DISCOVERY OF GOTAMA BUDDHA.

The Doctrine of unending happiness (Ekānta sukha) was preached by the Supreme Buddha for the first time to the Aryan thinkers of ancient India twenty-five hundred years ago. India at the time was absolutely independent economically, politically, industrially. The destructive Semitic abominations had not been born then. Spiritual worship was the one thing that the Aryan looked up to as the consummation of life. The Aryan polity enunciated social laws for the happiness of the middle and the higher classes. The servile portion was not taken into account by the law givers of the time. The two communities, Kshatriyas and the Brahmanas, lead the nation. The commercial and the trading classes were placed in the third grade of the community. They were allowed to read the Vedas and to wear the sacrificial thread of Vedic initiation along with the Kshatriyas and the Brahmanas. The philosophic schools were many. They were interested in the atman and in the future world. The methods adopted to realize the supreme goal varied. Some advocated ascetic habits, some went into the forest to lead the Brahmachāri life. There were among the ascetics who adopted vows to lead the animal life of the cow and the dog, etc. The most rigid were the followers of the Jaina Nigantha Nāthaputra. In one point the thinkers agreed i.e., about the atman. There were sectarians who posited that

the atman and the body after death were alike. The Nihilists did not believe in an after life. They said that the highest Nirvāna was to enjoy the pleasures of the five senses. Among the mystics in ancient India there was current the idea that spiritual illumination could be brought about by abstinence from sensual pleasures. They practised the various stages of mystic introspection called Jhāna. The body, feelings, perceptions, volitions and consciousness were recognized as avenues whereby the atman is made to work. The atman sees, the atman hears, the atman tastes, the atman thinks through the eye, ear, tongue, body and the mind. It was, they said, separate from the five senses. This atman the Sankhya theorists posited, was within the cavity of the heart. The Jainas, who followed the teachings of the Nigantanātaputra, called Niganthas, believed that the air element, fire element, earth element and water element were full of souls (Jīvas). Salvation they said was to be found in not allowing the foreign dravyas of the four elements to enter into the body. They abstained from drinking cold water, from inhaling the air, from lighting the fires, and from walking lest they might destroy the jīvas. Asceticism in order to mortify the body was adopted. When they fell sick they abstained from taking medicines. To allow the body to die slowly was their aim.

The Prince Siddhartha was the only son of the Sākya Rājāh Suddhodana by his queen Māyā. The Sakyans were pure blooded Kshatriyas claiming descent from Ikṣvaku, the founder of the Solar Dynasty. The Prince Bodhisat before He was born in the sacred womb of Queen Māyā was living in the Tusita heaven, when the Devas solicited Him with the prayer that the time had come to take birth on earth, to save the people. He thereupon looked to discover which was the best continent, country, family, and mother. He found that the best continent was Jambudvīpa, that the best land was Middle India, that the best family was that of the Sākyas, and the best of mothers was the Queen Māyā. She was in conduct immaculate, and full of righteousness. The holy books declare that the

Bodhisat left the Tusita heaven in full consciousness, entered the womb of the Queen mother in full consciousness, remained in the womb for ten months in full consciousness, and was delivered in full consciousness. This supernormal retention of the consciousness is a kind of dhammatā possible only for a Bodhisat in His last birth. The Bodhisat's mother on the seventh day after the birth of the holy Child died and was born in (Tusita) the Heaven of Delight. This is also a Bodhisatta dhammatā. At the birth of the Holy Child He takes seven steps uttering the lion's roar that He is the Chief, the Eldest, and Supreme in the Universe. This is a Dhammatā. The birth of the Bodhisat is proclaimed throughout the universe by the appearance of a flame of glory which radiates throughout the ten thousand worlds. This is a Bodhisatva dhammatā. The whole earth quivers at the birth of the Bodhisatva. This is a Bodhisatva dhammatā. The Bodhisatva from the time of His conception to the time of Buddhahood is guarded by the four Mahārājas, and after He attains Buddhahood there is no man, god or demon that can kill Him. This is a dhammatā. In beauty the Buddha excels all others ; in the purity of blood the Sakya royal family is unsullied. The Sakyas were superior to the reigning royal families of Kosala, Magadha, Vesali, etc. The Mahāpadāna sutta of the Dīghanikāya, the Accariyabbhuta-sutta and the Brahmāyu sutta of the Majjhima nikāya and the Lalitavistara give particulars of the phenomenal characteristics of the Bodhisatva.

The angels of the kāmāvacara devaloka sang the hymn of glory at the birth of the Bodhisat, and hearing the song, the holy saint Asita came to the palace of the Rājā Suddhodana to see the Holy Child, and when the Babe was presented to him, he smiled joyously first and wept afterwards. He wept because he was not destined to live to see the Babe who was to become the Buddha, the Saviour of the World. (See Nalaka Sutta.)

The Rājāh invited learned Brahmans, gave them food in golden bowls and presented them with the costliest gifts, and asked them to prognosticate about the future of the Holy Child.

The majority of them said that He would become either a King of Kings, or a World Saviour, one only said that He will surely become Buddha, the world Saviour. The Rājāh Suddhodana thence forward wished to see his son grow to become a king of kings. The Babe was entrusted to His maternal aunt, Pajāpati Gotami, the second queen of the Rājāh. The Rājāh had caused to be built three palaces for the three Indian seasons. One for the winter, one for the summer and one for the rainy season. The Anguttara Nikāya, (Nipāta 3) commentary gives details of the palaces. The Summer palace and the Winter palace with the gardens were specially designed to suit the climate. There were lakes for water sports. The heat of the Indian summer was not felt within the palace. Water was lifted up by means of machinery, and it came down in showers as if rain was falling. The mimic rumbling of thunder was heard at a distance when the Prince was inside the palace. The Winter palace was so constructed that within no cold was felt.

When the day of the Ploughing Festival arrived the Holy Babe now six months old, was taken to the Festive scene in great state. All Kapilavastu assembled to witness the scene. The Rājāh Suddhodana was to lead the ploughing, and the plough that was to be used by the Rajah had a handle of gold and studded with jewels, and the four oxen that were yoked to the plough were decorated with garlands and jewels. Under the Jambu Tree the royal canopy was fixed, and curtains drawn where the Babe was to rest. The nurses were appointed to watch and when the Babe had gone to sleep, the nurses left the Babe and came out to witness the scene. The Babe waking up and seeing no one near, sat up on the seat crosslegged. The nurses soon returned, and great was their surprise to see the Prince seated crosslegged on the seat. They ran to the Rajah and asked him to hasten to witness a miracle. The King came and great was his delight to see the Holy Babe sitting crosslegged with joyous calm. The King knelt down and worshipped the Holy Babe, saying "I worship Thee for the second time." The first homage was paid by the father on

the day when the Babe was presented to the Rishi. Kāladeva Asita seeing that the great Rishi had worshipped the Babe.

The boyhood of the Holy child was spent within the palace grounds and princes of the same age were appointed to keep company with the Child. Archery, fencing, and other healthy sports were taught to the Child, and amidst beautiful surroundings He grew. In the royal lake water sports were held and the little Prince joined in the sports. The joys of heaven were within the palace grounds. Like a celestial being the Prince Angirasa Siddhartha lived surrounded by the Kshatriya beauties of Kapilavastu. The King His father had only one desire, and that was to see his Son a great conquering monarch, a Charavarti Rajah. In the rainy season the Prince was not allowed to come down from the palace. Music and dancing continued all day. The sculptured tablets now discovered in various parts of India agree with the records showing how the Prince spent His time in the Palace, and the scenes painted on the walls of the rock cut temple of Ajantā also verify the records. In the Anguttara nikāya, tika nipata, the joyous life spent by the Prince is depicted. Intensely tender and full of romance were the days of His youth. In the sixteenth year the Rajah got Him married to His cousin Princess Bimbā, popularly known as Yasodharā. She was born on the same day the Bodhisat was born. The charioteer was also born on the same day. Countless millions ago she made the vow under the dispensation of the Buddha Padummuttara, to be one of the chief Bhikkhunis of a future Buddha. Her vow was now fulfilled. She was also called Bimbā and Bhadda Kaccānā on account of her golden complexion and her entrancing beauty. From the sixteenth to the twenty-ninth year they both lived like two divine beings. Amidst all this joyous pleasure the Prince was given to serious thought. Will these pleasures which are only to satisfy the five senses give permanent happiness? He began to ponder and analyse and found that they are temporary. The pleasures of even a reigning king do not give him happiness. A king is called a sammuti deva, an elected god. Those born in the

celestial realms are called born gods (*uppati deva*), and the Buddhas and Arhats are called (*visuddhi devas*) perfected Gods.

In His twenty-ninth year the Prince became the father of a son known afterwards by the name of Rāhula. It so happened that on the day the Princess Yasodharā was to become a mother, the Bodhisatva went outside the city gates on a pleasure excursion. It was on that day that He beheld the four great sights for the first time viz., of a man old in age, leaning on a staff and gasping for breath ; of a diseased man ; of a dead body and of a yellow robed monk. The time having arrived for Him to make the great Renunciation, the commentators say, the four great scenes were projected by the power of gods on the momentous day that was to be the most pleasant. In the palace no scene suggesting decay was allowed to come before the sight of the Bodhisatva. The day that the Prince went out for a pleasant excursion, especial precautions were taken that nothing ugly was to be seen. When the Prince saw for the first time the figure of the wrinkled old man leaning on a staff, He was startled, and questioned the Charioteer as to what that figure meant, and the answer came that the man who is now wrinkled, was once young, full of health, and energy, and that time has done its work. The Bodhisatva then asked whether he too would come to that state, and the answer came that it is the law for all. Proceeding on, another scene came before Him, that of a man suffering from a strange disease and in great agony. What is that the Prince inquired, and the Charioteer said that it is a man suffering from some kind of incurable disease. Again the Prince questioned whether He too is liable to disease, and the charioteer said that all men born are subject to some kind of ailment. The Prince going a little further, saw a company of men carrying a bier on their shoulders with the corpse of a dead man and wailing aloud. What is that asked the Prince, and the charioteer answered that it is the dead body of a man who was once healthy and was enjoying life. The Prince asked whether death would come to Him also. Yes said the charioteer, every one born must die, there

is no escape. Then said the Prince how foolish it is to waste time in pleasure if all is to end in death. There is no happiness. He said let us turn back. With sorrowful mood the Prince turned back, and lo and behold another scene came before Him, of a yellow robed Bhikkhu (monk) decently clad, with down cast eyes, with a noble countenance slowly wending his way. The sight pleased the Prince immensely, so serene was the manner of the Bhikkhu. Who is that asked the Bodhisatva? The charioteer said that it is a man who disgusted of the transcient things of the world, finding no happiness in the householder's life, has taken the life of renunciation of all sensuous enjoyments, and is spending in calm meditation in some forest retreat. Instantaneously the impulse came to Him to renounce all pleasures and joys of the palace, and to live that life of perfect calm. All idea of sorrow vanished from His mind and His face beamed with joyous delight, and when returning from the drive, the royal messenger came running to announce to the Prince that the Princess Yasodharā had given birth to a son. Receiving the message the Prince uttered the word Rāhula, which meant that another obstacle had to be surmounted. The attendant having heard the word come running back to the Rajah and said that the Prince had uttered the word Rāhula. The King understood that it was meant as a name for the Babe, and the son of the Bodhisat henceforth became known as Rāhula. The Prince entering the city happened to see the Princess Kisogotamī on the balcony of her palace, and she in her turn seeing the Prince sang a song which meant "happy the father, happy the mother and happy the wife of so great a Prince." The word "Nibbutā" connotes the consummation of happiness, which to the Prince conveyed a spiritual idea connoting the happiness obtained by the renunciation of sensuous pleasures. Delighted at the song which opened up His spiritual vision, the Prince, to show His appreciation loosened His necklace of pearls, sent it, as a gift to the young Princess. The serene figure of the yellow robed monk made a lasting impression in His mind, and the sweetly sung song

gave Him the idea of the happiness that was to come by leading the holy life. Sense pleasures appeared loathsome to Him ; their renunciation was what He wished now to make. When He returned to the palace the nautch girls sang their welcome song ; but He took no delight in dancing and music. He went to His chamber and rested. The crisis came in the middle watch of the night. He got up from His bed, and seeing the nautch girls sleeping went to the Princess's chamber to have a look at the babe, but at the threshold the thought came to Him that if he would take the babe in His arms the mother would awake, and His going out of the palace would be hindered. He thereupon resolved to forego the pleasure and turned back and came to the place where the chamberlain was sleeping, woke him up, and ordered him to saddle His horse Kanthaka. The noble steed when he saw his Lord neighed joyously, and the Prince patted the shining neck and said "Be still white Kanthaka, and bear me now the farthest journey ever rider rode. "[Clad in princely robes the glorified Prince] rode forth out of the city gates guarded by the angels, and at early dawn reached the bank of the river. Having alighted from His horse He asked Channa, the name of the river, and Channa answered and said that it is called "Anomā". The jewels and ornaments and the royal robes He presented to Channa and ordered him to convey the message to His father that He will return after the victorious conquest. The noble horse seeing his Master and Lord leaving him fell down dead with grief, and the books say that he was born in heaven as an angel. The Prince after He had cut off His flowing locks taking them in His hand, threw them up into the sky with the wish that if He was to succeed they will not fall to the ground. It is said that Indra received them, and had them enshrined in his heaven. Brahmā Ghatikāra appeared before Him in the form of a human being and presented Him with a yellow robe, which he wore ; and alone He wandered on foot to the city of Rajagriha the capital of the kingdom of Magadha, where the young king Bimbisāra was then reigning. Entering the main

road of the city He went begging from door to door. Never before had the people seen so glorious a personality in the capital, and the people wondered who could this wondrously beautiful person be. Some said it was Indra, some said it was the Sun god, some said it was Brahmā. The spies of the king went to him and reported that a phenomenally beautiful ascetic has appeared in the city and is begging from door to door. The King thereupon commanded that they should go and watch Him, and follow Him to His destination. The Bodhisatva having received alms in the bowl that He received from Ghatikāra, marched out of the city and went towards the hill and sat in the cool cave and looked at the food in the bowl. For the first time He saw the food which the common people eat, and He thought of the delicacies that He was accustomed to in the palace. Reflecting of the noble mission that He has undertaken and in thoughtful mood He ate the food.

The spies went back to the King and reported that He is a human being, and that He is now resting at the Pandava Hill in a cave. The King went immediately to see Him, and found Him sitting serenely in the cool cave. The King said that he has come to inquire who He was ; whereupon the Bodhisatva said that He is of the family of the Sakyas of the Aditya gotra, and having found no satisfaction in the enjoyment of sense pleasures that He has renounced them, and is now seeking Wisdom in order to gain the highest enlightenment. King Bimbisāra thereupon expressed his willingness to have Him stay with him, and promised half of his kingdom for Him to rule. The Bodhisat declined to accede to the King's request. Then the King made a further request that if ever He found the end of the goal, that He will first come to him and preach the Doctrine. The Bodhisat then left the Pandava hill, and went in search of holy Rishis. He went first to Alāra Kālāma and sought admission as a pupil, and the Rishi gladly received Him and taught Him the yoga methods of Jhāna reaching up to the formless Brahmaloaka of ākiñcaññāyatana. By exerting the Bodhisat mastered the methods very quickly,

and the Rishi was pleased at the pupil's rapid progress. Master and pupil were now equal, and the Bodhisat then asked the Rishi whether there was anything more for Him to learn, and the Rishi answering Him in the negative, requested Him to stay with him and take care of his disciples. The Bodhisatva having declined to accept the offer left him, and went to the Rishi, Udraka Rāmaputra, who having received the Bodhisat cordially, taught Him the yoga whereby one could reach up to the *nevasaññāpāsaññāyatana arupa Brahmaloka*, where the consciousness rests undisturbed for 84000 kalpas. The Bodhisat mastered the method in no time, and the Rishi was glad at His rapid progress. The Bodhisat asked the Rishi whether he had anything more to teach, and the answer came that he has no more to teach. Dissatisfied the Bodhisat wandered alone, and came to the sylvan shades of Uruvela. He saw the limpid stream of Neranjarā and close by was the village Senani where dwelt prosperous village folk. He resolved to practise austerities in order to attain the highest happiness, never before practised by other Rishis. The category of the terrific asceticism He had experienced in the outlying forests were later on related to the Brahman Jānuṣsoni, minister to the King of Kosala. For six years, night and day, He practised the manifold austerities, exceeding the limits of human endurance. He sat in the open in the wintry nights, and in the burning heat under the glaring sun, gave up eating solid food, living on one grain of mung, seeing no man, the only companions being the wild deer, birds and peacocks. He stopped breathing, closing the apertures by the force of His will. The self-inflicted tortures and the rigid abstinence from food reduced the body to a skeleton, the body once so beautiful and golden in complexion. The devas-guardian gods-ministered unto Him by injecting the ambrosial essence through the pores of His skin lest He would die. The five ascetic Brahmans watched Him rigidly expecting the consummation of the sublime goal. The devas injected ambrosia, the five ascetics did not know of the secret, and they were astonished how he could survive the painful austerities. The

Bodhisatva unable to bear the want of vitality in the body fell down in a swoon. After a time He awoke, and began to reflect that it would be dishonest to accept divine treatment, while He was conscious of His own exertions. The path of Truth and Wisdom needs no help of the gods, and it would be dishonest to get divine help and get the worship of the people. He was going in the path of Truth, and dishonesty He deprecated. To do that which is right why should one fear? Having found that austerities had no potency to give Him Light and Wisdom, He abandoned the idea of continuing them. Supernal Wisdom must be gained at any cost, but austerities had failed to help Him. Another way must be found to obtain Bodhi, the knowledge of supernormal Wisdom. (na kho panāham imāya katukāyadukkara kārīkāya adhigacchāmi uttarimanussa dhammā alamariyañānadassana visesam, siyānu kho añño maggo Bodhi yāti). The Bodhisatva thereupon thought of the joyous happiness He had experienced, when He, as a Babe sat cross-legged on the canopied bed under the Jambu Tree, and the consciousness dawned upon that the Way lies through jhāna (abhijānāmi kho panāham pitu Sakkassa kammante sāyam Jambu chāyāyam nisin no vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pīti sukham pathamam jhānam upsampajja viharitā, siyānu kho eso Maggo Bodhi yāti. Tassa mayham rājakumāra Satānusāriṇiññānam ahosi esova maggo Bodhi yāti." Bodhirājakumāra suttam, Majjhima nikāya.)

The Bodhisatta thereupon cognized that happiness obtained by righteous means was no bar to the progress of the individual. Happiness that could be obtained without doing evil, and giving no pain to self and others might be fearlessly enjoyed. He then began to take solid food to build up His extremely emaciated body, and the people joyously offered Him food. This was enough for the companion Bhikkhus to lose faith in the Ascetic Gotama. They forsook Him and went away saying that the Ascetic Gotama has taken up a life of plenty. To them tortuous austerities seem the only way to

gain salvation. The way to the attainment of perfect Wisdom to the Bodhisat was clear now. Neither asceticism nor the gratification of the sense organs was of any use to gain enlightenment. It was the radiant mind that was needed, and the radiant mind can only be obtained by the avoidance of sensuous pleasures and of ascetic austerities. This is the *Majjhimāpatipadā*, the observance of the ethics of the middle path, which is the only path that will help to clarify the mind, give bodily vigour for the consummation of the cherished desire of every truth loving kulaputra, who makes the renunciation and becomes an exile from his home.

On the eve of the fullmoonday in the month of *Wesākha*, the joyous month of May, the Bodhisatva having bathed in the clear waters of the flowing stream of *Neranjarā*, went and sat at the foot of the *Ajapāla* Banyan Tree, the sacred Tree of the village whereunto people make their offerings. He sat serene. In the noon *Sujātā* the daughter of the village chief, brought the milk food to be offered to the Tree god, and seeing the seated figure, she felt as if the very Tree god had come to receive the milk food. She offered Him the bowl of milk rice, which He accepted. Having finished the meal He arose and went to the bank of the river, and having placed the bowl on the waters, willed that if He is to succeed to-day in His quest, the bowl should float up the stream, and behold the bowl floated upwards against the current. Then He had his noonday siesta and in the evening went towards the holy Bodhi Tree, the *Asvatha* Tree, henceforward to be the sacred symbol of Wisdom and Truth for countless millions of people for ages to come, and facing the East He sat at the foot of the Tree on a seat of kusa grass, which was offered to Him by a *Srotiya* Brahman, with fixed determination, resolved never to rise till He had won the Victory, even though His very body is dried up. This unconquerable determination of the Bodhisatva is called in Pali *caturangasamannāgata viriya*, the fourfold exertion. It is the spirit of the conquering hero which prefers death in the battle field to a life of defeat. Then came

up the cohorts of the Chief god of the sensual heavens, Māra, to defeat Him. It was the conflict between sensuous enjoyments and sublimated Wisdom. It was the great conflict between the evil One who rejoice in the enjoyment of sensuous hedonism and the Deliverer Supreme. The Bodhisatva won the victory over Lust, Covetousness and Ignorance.

In the first watch of the night the Bodhisatva gained the clear consciousness whereby He was able to remember the links in the long chain of past existences. He looked back for countless millions of kalpas, the kalpas of destruction and the kalpas of construction, the samvritta and vaivarta. He found no beginning but that life is an endless evolution. In the middle watch of the night He received the divine sight, the dibbacakkhu, and saw that man was born again, and received the reward and the punishment of his own karma. Good karma gave birth in the happy realms ; bad karma in the realms of suffering.

At dawn He received the supreme realization of anuttara sammā sambodhi whereby He saw the working of the Law of Cause and Effect in its manifold variations. This grand Truth was made the basis of the Doctrine of Emancipation that He promulgated. The ultimate cause of sansāric suffering He traced to Ignorance of existing facts. Emancipation therefrom was to be obtained by the destruction of Ignorance. Man suffers from causes which can be removed by superior wisdom. In ignorance man traces his sufferings to the fiat of a non-existing creator, or he attributes them to pre-determined past Karma, or he comes to the conclusion that everything happens by chance. The direct immediate cause is untraced, and in ignorance he follows the sensations of his unenlightened conscience. Death, Disease, Decay, are visible truths. No god can prevent death, no god can prevent man from decay and disease. And yet he foolishly imagines that his sufferings have been caused by previous karma, or because the god was angry. The Buddha found that the cosmic process was eternal, and was not begun a few thousand years ago. When He discovered that

the Law was immutable, and that gods are passing phases of the cosmic process. He was able to question Brahmā, who then passed himself as the Originator and chief of all, whether he could look back to a period extending many millions of kalpas, and when Brahmā admitted his inability, the Buddha showed Brahmā the foolishness of harbouring such a concept. The creator idea was thus disposed of by the Tathāgata. The dialogue between the Creator Brahmā and the Buddha is given in the Brahmanimantanika sutta, majjhimanikāya, and the dialogue between a Bhikkhu and Brahmā showing Brahma's vanity, is given in the Kevadda sutta, Dighanikāya. Ignorance being the potential cause of suffering, the Buddha found that this suffering is removable by means of Wisdom, which has to be acquired by disciplinary process, whereby the mind is freed from superstitions, and credulous beliefs and metaphysical dogmas. The idea of Brahmā as chief of the spiritual world was not challenged, but he was shown to be yet ignorant, and the Buddha converted him.

The Blessed One enunciated the scientific view two thousand five hundred years ago, that the world process did not commence a few thousand years ago. This view has received confirmation from geological and astronomical discoveries, as well as from the fossils of former geological epochs. No ark could have given room to the pterodactyls, the megatheriums, the dinosaurs, and the flying reptiles, and other monsters that existed on Earth a million years ago. Liberation from this monster of Ignorance is the grand consummation of life. This great freedom the Buddha gave to the thinking portion of the Aryan people of India. Instead of an angry god He showed the existence of an immutable Law without a beginning. Man needs no creator because he himself has the potentialities of a creator, and he is creating his own future every second like the silkworm that weaves his own cocoon. Ah! the supreme happiness the human mind is capable of enjoyment when he is in possession of the grand Truths discovered by the Aryan Saviour!

After having won the glorious victory over the hosts of passions, lusts and ignorance, the Tathāgata spent seven weeks in and near about the Tree of Wisdom, enjoying the bliss of emancipation (*vimutti sukha*).

* When seated under the Ajapāla Banyan Tree the idea came to Him to preach the doctrine of emancipation. He then thought of the immense sacrifice that He had made to win this glorious Truth, so deep, requiring great effort, great self-sacrifice, which could not be proved by logic, to be comprehended only by the thoughtful, so exalted, so full of holiness, and of fettered humanity, given to lust and sensuous enjoyment. Will they receive it, or shall it be good for Him to pass silently in solitude enjoying the bliss. The chief of the sensuous heavens, Māra, solicited the Buddha to enjoy the bliss in quietude and not proclaim the Dhamma. Brahmā chief of the higher heavens came to Buddha and made the request that if the Dhamma be not preached the world would be lost. The Buddha declined to accede to Māra, and accepted the solicitation of Brahmā. Again the Buddha looked to see whether there is any God or Brahman to receive the homage of His worship, and He found none. Brahmā came to Him, and said that in the universe there is no God or Brahman who can receive the worship and the adoration of the Buddha. Then to whom should the Buddha pay homage? The answer came that homage should be paid to Eternal TRUTH. Dhamma alone is supreme. The Buddha represented the Essence of the Dhamma. He is the Dhammakāya. His thoughts, words, deeds were in accordance with the Dhamma. Dhamma found in Him its supreme embodiment. He who worships the Dhamma worships the Buddha. He who understands the Dhamma understands the power of the Buddha. No distance intervenes between Him and the follower of the Dhamma. The Buddha is free from Lust, Anger, Hatred, Covetousness, Envy, Pride, Conceit, Delay, Egoism, Haughtiness, Arrogance, Jealousy, Selfesteem, Vengeance, Indolence Destructiveness ; and He is overflowing with compassion, Love,

Gentleness, Sympathy, Good will, Righteousness, Truthfulness, Uprightness, Holiness, Resoluteness, Serenity, Wakefulness, Joyousness, Contentment, Uprightness, Equanimity, &c. He is the Possessor of Divine insight, divine hearing, and the ten psychical powers of omniscience, and is therefore called the Teacher of Gods and Men. He is the Victorious Hero triumphant in the conquest of Ignorance, Lust and Desires, who showed the way to overcome birth in heavens and hells.

The Blessed One found the Way out of the mire of misery into the cool shade of eternal happiness, in which path every one can travel, who is earnest, willing, persevering, determined, by a life of perfect purity, selflessness, selfabnegation, willing to do good with no desire to be born in any of the heavens. Like the mother that loves her only child, the good man should love all if he wishes to enter the cool shade of Nibbāna, envying none, showing no pride, without arrogance, desiring no reward, holding no dogmatic view, trusting only to Truth, willing to abandon error when shown, entering not into controversial dialectics, ever exerting to reach the goal of eternal Nibbāna in this life, in perfect consciousness.

The thought came to Him to whom shall I preach first the Dhamma, and He remembered Alāra Kālāma as having been of use to Him ; but He found that he had passed away ; then He remembered Udraka Rāmaputta as having sufficient knowledge to understand the Dhamma. He found by His divine knowledge that he had just died. Then He remembered the five Bhikkhu companions, and by His divine insight He saw them staying at the Deer Park, Benāres. He wended His way towards Benares, and on the way between Bodhi and Gayā He met Upaka, an ājivaka, a naked ascetic. The man expressed his delight in seeing His radiant countenance, and asked who was His teacher. The Buddha answered that He has no Teacher, and that He had found Eternal Truth, and that He was going to Benāres to preach the Dhamma. The ascetic wished Him well, and He proceeded on to Benares to the Deer Park. At a distance the five companion Bhikkhus

saw the Buddha, and they said there comes the Samana Gotama, who is living the life of plenty. We shall greet Him as an old friend, but show no further respect in the way of getting up from our seats. His majestic appearance compelled them to get up from their seats, and receive Him with reverent cordiality. They addressed Him as if they would address a friend, but the Buddha said "Bhikkhus do not address the Tathāgata using the term friend." To them the Blessed One preached the Doctrine of the Middle Path, avoiding the extremes of painful asceticism and sensuous enjoyment, which He condemned, the former as painful, unaryan, and yielding no good fruit ; the latter as earthly, low, vulgar, unaryan, and productive of no good results. The Noble Doctrine declared by the Tathāgata leads to enlightenment, to peace, to cessation of passions, to wisdom. The eight accompaniments of the Noble Doctrine are :

Right comprehension of the the four noble Truths : of the existence of sorrows of birth, old age, decay, disease and death ; of the causes that produce recurring rebirths ; the emancipation from lustful desires and ignorance ; and the path of escape.

Right desires or aspirations to be full of compassion to all, to diffuse love to all and to renounce all sensuous pleasures.

Right Words full of truth, full of love, full of substance and full of concord.

Right works avoiding destruction of life, dishonest gain and sensual indulgence.

Right way of gaining a livelihood by avoiding the profession of a poison seller, liquor dealer, butcher, slave dealer, and a seller of murderous weapons.

Right Activities in exerting to prevent evil arising, and to abandon evil that has already arisen ; to create a good heart, and to increase the good.

Right Awakefulness in keeping the mind engaged in analysing the 32 component parts of the body ; in the analysis of the three-fold feelings of pain, pleasure and indifference ;

in the analysis of the variations of evil and good thoughts that arise in the heart ; in the analysis of the fivefold impediments that arise in the mind, and of the sevenfold principles of enlightenment.

Right Illumination brought by the practise of the four Jhānas producing joyous happiness, unity of thought freed from the disturbing elements of vitakka and vicāra, and ending in glorified awakefulness, whereby bliss eternal of Nibbāna is realized in perfect consciousness.

Having proclaimed the Noble Eightfold Path to the five Bhikkhus the Blessed One enunciated the ethics and the psychology of the Three Great Characteristics, *viz.*, that every thing was subject to change and eventual suffering, and that clinging to things that undergo change and cause suffering should not be the object for the wise man. The Ego idea was thereby condemned, and the grand lesson of renunciation was proclaimed. The sense organs of the human being are subject to ceaseless Change, and the objective phenomena are also subject to change. The eye is changing, the ear, the nose the tongue, body and the mind are going through changes causing eventual decay, and producing misery. Forms, sounds, smells, tastes, tactual objects, and ideations are also subject to change. Feelings, perceptions, ideations, volitions of the mind also undergo change. The body decays, becomes old, is subject to disease, and eventual death. Sense activity associated with the consciousness of I and Mine is the cause of untold misery. Covetousness and lustful ideas produce evil karma. To avoid contact with karma-producing impressions should be the aim of the truth loving Aryan. Karma-producing tendencies operate in the finite mind. To free the mind from associating with sankhāras on the three planes of kāma, rupa, and arupa is the only way to enjoy eternal happiness. All feeling and perceptions are finite. Their cessation is freedom. Their renunciation is Nibbāna. Ignorance of the Law of Cause and Effect and Desire born of Ignorance are the fundamental factors in the evolution of karma which keeps man in the

circle of Samsāra. The opposite of Samsāra is Nibbāna. When all Evil is destroyed unconditional Nibbāna remains. Volitions are karma, and karma produces results according to the Law of Causes and Effects. To understand the psychology of Causes should be the aim of the wise thinker. When the senses are thoroughly disciplined in accordance with the law of the Tathāgāta it is easy for the mind to grasp the Eternal.

The idea of permanency as well as the idea of annihilation has to be permanently banished from the mind. The Law of Cause and Effect being immutable there is no place in the exalted Doctrine of the Buddha for misconception. If people say that Buddha taught annihilation we have to tell them that annihilation has no place in His religion. Similarly if they accept the idea that the body is permanent, that feelings are permanent, that perceptions are permanent, that volitions are permanent, that ideations are permanent, they err. The Truth is between the IS and the IS Not.

We don't like to be ill, to go through suffering, old age, decay. Why should man lament, despair, weep, and wish for things that he cannot have, and avoid things that he does not like? Why did a perfect and infinite God create a finite being with evil desires, hatreds, and foolishnesses. Why could not the Creator gain experience and stop creating monstrosities? The human being is improving his ethics, and by wisdom finds out what is good and avoids evil. The human being not having learnt the Aryan wisdom cling to dogmatics based on error. The religious founders of so called monotheisms and fatalisms made no effort to understand Truth. They did not make the necessary sacrifices required for the attainment of wisdom. They were devoid of loving kindness. They were guided by their own feelings based on anger, lust and foolishness. Dominated by their sense perceptions they failed to climb the heights of Wisdom born of compassion. Destruction was their ethic. They created eternal hells to frighten the muddleheaded fools. Their gods were diabolical monsters. Their god was their belly, and they could not look beyond their own self.

Destruction, dishonesty, sensuous living, untruthfulness and alcoholism, could they lead to happiness? But the muddle-headed had not the capacity to comprehend anything exalted. Their lascivious gods wanted the blood of goats, and bullocks. Some gods wanted intoxicating wines. Their sanctuaries were converted into shambles. Can blood wash off dirt? We might as well think of wine being used to wash a dirty cloth. Their ignoble gods were intended for uncultured savages who were yet in a primitive state of barbarism. Murderers, military adventurers, magicians, charlatans in the ancient days were able to dominate the minds of the ignorant. They exploited the feeble minded folk of pagan lands.

The Tathāgata made the great sacrifice, and lead the most holy life, and by means of His compassionateness, discovered the path of wisdom and mercy. The human being is tied by the fetters of rituals, ignoble austerities, false dogmas, hatred, adulterousness, desire for celestial births, desire for sensuous enjoyment, egoistic beliefs, pride in various forms and incapacity to understand Truth. This the Tathāgata discovered. He taught that these fetters should be destroyed. Clinging to speculative belief should be given up. In Pali it is called *adhāna gāhi ditthi patinissaggi*. Ordinary people are the victims of foolish beliefs. They belong to the category of *adhāna gāhi ditthi pārāmāsi*.

The Tathāgata found the easy and the wholesome path of Wisdom whereby human beings as well as gods could have eternal happiness, not a postmortem heaven. It is the happiness that is enjoyable with a clear consciousness here on this earth that the Buddha gave to the Aryans of India. It is the happiness eternal, here and hereafter that He enjoyed as the Tathāgata. Certain animistic religions could give no happiness here, except to suffer persecution and die in the belief that he will have a heaven after death. Supernal Truth requires that the devotee should renounce sensuous enjoyments, which are temporary for the larger happiness of the mind. Sensuous beliefs could not offer anything psychological,

and therefore they recommended destructive ethics of bestiality and alcoholism. Loving kindness had no place in their abominations. They said that God was love, and that he was love, and that he was able to send people to an eternal hell. Despicable beliefs they are, not worthy of the serious thinker, who wishes to make the effort, and the necessary sacrifice to gain Truth.

Cruelty was born with their gods. Their priests are the apostles of bestiality and alcoholism. Between the sinner and the priest no difference is to be found. Both destroy, both are muddleheaded, both are sensuous, both are given to alcoholism. The sheep and the goats of religion without brains follow the priests blindly. Kindness, compassion, gentleness and equanimity are foreign to them. When they are spoken to that it is good to avoid bestialism and alcoholism they are frightened, and think that life is annihilated without sensuous enjoyment.

The Doctrine that the Tathāgata proclaimed requires that the human being should make the effort to do good, to renounce sensuous pleasures, to cultivate the heart by diffusing loving kindness, not hatred. The noble Aryan desires that all should live happily. He abstains from killing animals for his own satisfaction. Life is sacred to him. He knows that the meanest creature wishes to live. He compares his own desires with that of the other. And what he wishes that others should not do to him, he abstains from doing to others.

The Grand Discovery made by the Prince of Kapilavastu, Sakya Muni, was that Emancipation from error, sorrows, weepings, lamentations, griefs, can be obtained by the destruction of Ignorance, and that cosmic evolution is founded on the great Law of Causes, that the human being suffers through ignorance of the cosmic laws, and that salvation is to be obtained by observing the ethics of the Noble Path. He brought salvation within the reach of every one without having recourse to extraneous means.

THE HISTORY OF THE SRI DHARMARAJIKA
MAHA VIHARA.

India is the birthplace of Buddhism. At Kapilavastu, in the Sakya territory, in the Himalayan slope, in the Royal Garden of Lumbini, was born 2544 years ago, Prince Siddhārtha, the future Buddha. His father was the Rājā Suddhodana, and His Mother was Māyā Devi. In his 29th year the Prince made the great Renunciation and went in search of teachers to learn the Truth of Immortality. Having failed to find satisfaction from what he had learnt from them, he left them and went to the forest of Uruvela, not far from the present sacred site of Buddha gaya. For six years he lived a life of very strict asceticism, starving himself almost unto death, in the hope that he will thereby obtain the supreme Wisdom of Nibbāna. But he found that starvation and bodily mortification would not bring him near the goal. He thereupon looked back to find out whether there had been any time in his infant life that he had experienced the joyous peace, and the Pali suttas say that that he did find, that when he was a babe, when sitting under the shade of the Jambu tree, at the Ploughing Festival he felt the joyous peace of Dhyāna. He thereupon exclaimed, the Way of Wisdom has been found! This discovery is very interesting as it opens up a new chapter in the psychology of the consciousness of the babe. The Discipline enunciated by the Bodhisatva Siddhartha is therefore based on child Psychology. After this discovery he gave up extreme methods of asceticism and adopted the Discipline of the Middle Course (*Majjhimā patipadā*), whereby he attained the supreme illumination of Buddhahood. That was on the full moon day of May, 2509 years ago. The discovery that He made brought immortality within the reach of the earnest student of religion. He saw by His divine eye the infinite universe, without beginning and without end, and man caught in the whirlpool of Ignorance going through changes of birth, disease and death. Ignorance maketh man blind preventing

him from seeing Truth. Ignorance and Egoistic Desires keep him chained to the Wheel of Evolutionary Cosmic Process. Destroy Ignorance and Egoism and the Truth of Immortality is realized. To destroy Ignorance He showed the Way, and by leading a life of renunciation in accordance with the eight fold Path, Wisdom is gained, and Immortality realized in perfect consciousness, on this earth, in this life. The Buddha called His religion the Arya Dhamma. Kings and princes, Brahmans and nobles, rich and the poor, high and low received the message of holiness which the Buddha gave and India prospered. The whole religion of Buddha is expressed in one verse :

Avoid all evil
Do good deeds
Purify the heart

This is the Religion of the Buddhas.

Buddhism destroys doubt as to the whence and the whither. It has no place for any fatalistic doctrine, no place for nihilistic scepticism, and no place for an anthropomorphic creator. The cosmic process is immutable and eternal. Every effect had a cause and every cause produces an effect. This is the doctrine of Pratityasamutpāda. The two fundamental principles enunciated by the Buddha are Strenuousness and meritorious disinterested Activity. Everything is becoming. Change ends in disease and dissolution, and this is misery. The doctrine of emancipation which the Buddha proclaimed has been entirely misunderstood. It is called Anātman—not mine. It is the renunciation of every dogma keeping the mind free from all theories, and beliefs. Nirvana is supercosmic-lokuttara. The mind is purified and disciplined not to cling to changing phenomena. Only the pureminded altruist given to psychological studies is able to understand this recondite Doctrine. The nihilist, eternalist, and the Egoist could never grasp the Anātman doctrine of enlightenment. Modern Science is helping us to explain the Buddha's psychology to the Western World. The future belongs to the Buddha for every fresh

discovery in the west in the domain of psychology, biology, geology, astronomy and radioactive science supports the Buddha.

This Noble religion of loving kindness, brotherhood, mercy to animals flourished in India and in the countries beyond the northwestern frontier of India for nearly 15 centuries, and then came the end suddenly. For seven hundred years the name of the Compassionate One had been forgotten in India. The catastrophe was so sudden that no one is able to give a decisive answer as to its extirpation from the land of its birth.

After this long silence we see a better dawn. Under the noble and enlightened government of England, Buddhists are able to begin a revival of their altruistic activities in the home of Buddhism. After an exile of 700 hundred years Buddhism returns to its former home.

The Maha Bodhi Society began the work of revival in India in July 1891. The late Sir William Hunter, noticing the work of the Mahā Bodhi Society, in his "History of the Indian Empire" made the prophetic utterance that "a revival of Buddhism is, I repeat, one of the present possibilities in India. The life and teaching of Buddha are also beginning to exercise a new influence on religious thought in Europe and America." p. 850.

India was forgotten by the Buddhists, and the Hindus had forgotten the Compassionate One. The Maha Bodhi Society persevered in its work under great difficulties. In 1891 July the first thing we noticed was the want of a Vihāra in Calcutta. The Maha Bodhi Society appealed to the Buddhists of all countries to send financial aid to erect a Vihāra in Calcutta, but no help came. Buddhists had forgotten that Buddha was the first missionary Teacher who ordained the Bhikkhus to carry His message far and wide. In the fifth month of His Buddhahood, He sent 60 Arhat Bhikkhus to preach the Dharma with the words: "Go ye, O Bhikkhus and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain,

for the welfare of gods and men. Proclaim, O Bhikkhus the Doctrine glorious, Preach a life of holiness, perfect and pure." Mahavagga, Vinaya Pitaka (Rhys Davids' translation).

It was in 1899 that the Maha Bodhi Society decided to build a Preaching Hall in College Square. The financial difficulty again came as an obstacle. But we anticipated no failure, only a postponement. At last the opportunity came in May 1914. We held the celebration of the Buddha's Birth day at the old building of the University Institute, and one of the speakers on the occasion was Mr. Hirendranath Datta, the well known Attorney. We asked him whether it was not possible to secure a plot of land in College Square, and he replied in the affirmative ; but he said the price of the plot of land was Rs. 20,000. Mr. Datta negotiated with the owner on our behalf to purchase the land, and in July 1915, the land was purchased. The amount was paid by the Anagarika Dharmapala and Mrs. Foster.

In January 1916 we received a communication from the Educational Member of the Viceroy's Council that the Secretary of the Maha Bodhi Society should go to see him at Delhi. The General Secretary being indisposed at the time, the Society deputed the Bhikkhu Siddhartha to proceed to Delhi and interview the Educational Member. It was then that we came to know that it was the intention of the Government of India to present a Relic of the Buddha to the Maha Bodhi Society. In June 1916 we received an official communication from the Government of India through the Government of Bengal expressing the wish of the Government of India to present a Relic of the Buddha to the M. B. S. provided the Society built a "worthy Vihara" to house the Relic. The offer was accepted. The General Secretary there upon wrote to the gracious lady, Mrs. T. R. Foster of Honolulu, Hawaii, suggesting that it would be a work of great merit if she would contribute to build the Vihāra in her name, and she responded with marvellous generosity by contributing Rs. 63,606 out of which Rs. 10,000 was paid to purchase the land whereon

the Vihāra is built. We sent an appeal to the Indian Princes asking for contributions to the Vihāra Fund, and we received from His Highness the Maharajah Sahib of Baroda Rs. 5,685-13-0 to the Vihāra Fund, and another Rs. 5,000 to purchase the plot of land to the east of the Vihāra building.

The design of the Vihāra was suggested by the General Secretary, and we received appreciative advice from Sir John Marshall, Director General of Archaeology in India, throughout, and on behalf of the Buddhists the M. B. S. take this opportunity to tender their most grateful thanks to Sir John Marshall. The work of supervision of the building was left entirely in the hands of the Honorary Architect and Engineer of the Society, Mr. Monmahan Ganguly, the well known author of "Orissa Architecture". The building that you see to-day may be said to be the first of the kind erected in India, since the extirpation of Buddhism, 700 years ago. Mr. Ganguly was indefatigable and untiring in his labours, since June 1919, and the Vihāra stands as a memorial of his earnestness, zeal and love to his motherland.

The stone facade of the Vihāra is a replica of the Facade of the Ajanta Vihāra. The cost of it partially has been borne by Dr. and Mrs. C. A. Hevavitarna, Mr. and Mrs. N. D. Stephen de Silva of Colombo, and Mr. P. A. Peris of Marawila, Ceylon. Dr. and Mrs. Hevâvitarna contributing Rs. 2,000, Mr. and Mrs. Stephen de Silva Rs. 1,500, and Mr. Peris Rs. 1,000.

The names of gentlemen who have contributed over Rs. 100 to the Vihāra Fund are as follows:—

	Rs.
Babu Lal Singh Johurry, Calcutta ...	250
Mr. John Silva, Booyal, Queensland ...	150
Sri Prafulla Nath Tagore, Zemindar ...	250
Kumar Manindra Chandra Sinha, Zemindar ...	500
Hon'ble Arun Chandra Singh, Zemindar ...	100
H. H. Maharajah of Tippera ...	100
Mr. and Mrs. C. Jinarajadasa, Madras ...	150

J. H. Billimoria, Bombay Theosophical Society	...	101
B. Kobayashi, Esq., Calcutta	...	100
Major G. H. Rooke, England	...	100
Charles Moore, Esq., Calcutta	...	100
Quah Ea Sin, Esq., Rangoon	...	110
K. Shempa, Esq., Jalpaiguri	...	100
M. L. Hewa & Co., Yokohama, Japan	...	101
R. B. Henry, Esq., Rangoon	...	105
J. C. Chatterjee, Esq., Calcutta	...	100
Dr. Paira Mall, Amritsar	...	100

The Relic that has been presented to the Sri Dharma Rājika Vihāra is the oldest historic Body Relic of the Compassionate One that has been discovered so far in India. It was deposited at the Bhattiprolu Stupa about 2200 years ago, and the Maha Bodhi Society has to tender their heartfelt thanks to the noble Viceroy for offering the Holy Relic on the advice of Sir John Marshall, head of the Archaeological Department of the Government of India. It is an auspicious sign that the historic Relic of the Blessed One going through manifold vicissitudes has come into the hands of His followers to find a resting place in the metropolis of British India, a city created by British enterprise and energy. The location of the Vihāra amidst aesthetic surroundings, in an atmosphere of learning in the best portion of Calcutta, facing the beautiful sheet of water and standing opposite the Senate Hall, from an artistic point of view, adds to the pleasantness of the scene, and the Visitor to the Vihāra would not go away without feeling a manifestation of delight, thereby adding to the stock of his good karma. This Vihāra shall stand as a monument and a beacon light testifying to the truth of the Buddha's Good Law, which proclaims that "from the root element of renunciation proceeds all meritorious deeds. Sabbe pi kusalā dhammā nekkhamma dhātu".

The Maha Bodhi Society takes this opportunity to testify that but for the gift of the Relic of the Blessed One made by the Government of India the building of the Vihāra would never

have been accomplished. To His Excellency the Viceroy, to Sir Sankaran Nair, the then Educational Member, to His Excellency Lord Ronaldshay, to Sir John Marshall our profound gratitude is due. To Mrs. T. R. Foster's marvellous generosity the Vihāra has become a living fact, and to the self denying labours of Mr. Monmohan Ganguly we are able to witness the architectural aesthetics of a forgotten art, and last but not least we have received every encouragement from the most enlightened of all Indian Princes, His Highness the Maharajah of Baroda, and I take this opportunity to thank my father for all the help he has given me to carry on the work of love which I have undertaken for the revival of Buddhism in India, since January 1891, and I thankfully remember the services rendered to the Maha Bodhi Society by the late Babu Neel Comul Mookerjee and the late Rai Narendranath Sen Bahadur, Editor of the Indian Mirror. Their sympathy and the help given to me from 1891 to 1911 have been great indeed.

May the righteous King-Emperor live long bringing happiness to the 300 millions of people in India, and may the guardian Devas of the Loka-Sāsana protect the people of this merit producing land, may the Dhamma of the Tathagata once more take root in the land of His birth!

THE GOD IDEA.

The idea that an all-powerful Lord (Iswara) created the world is partly Aryan and partly non Aryan. The ancient Egyptians believed in a Creator who created man out of the dust of the ground. This ancient idea was accepted by the Semitic Jews in their captivity. The Babylonians believed in a deluge and the fall of man. The Jews borrowed this myth from the Babylonians during their captivity in Babylon. They also borrowed the myth of the confusion of tongues and the building of the Tower. The Babylonian, Chaldean, Egyptian folklore stories were incorporated in their book by the Jews,

and to-day wherever the Jewish Old Testament is accepted there the old Babylonian, Egyptian traditions are accepted as divine Truth. Old traditions die hard.

The Chinese did not accept a Creator Lord. Confucius was more practical than Moses and more philosophic than the Arabian who with the help of the sword brought the neighbouring tribes into submission. Confucius was a statesman and a law giver, and he solved the economic problem by the promulgation of ideas of very high statesmanship. The ancient races that inhabited Babylon, Mesopotamia, Egypt, Persia have disappeared and new races with new ideas based on militarism appeared, and they too have lost their vitality. The ancient Chinese people still continue to influence the world. Moses and Muhammad belonged to Arabia. The same God appears in the religions of the two prophets.

Muhammad preached a purely military doctrine. His successors were imbued with the military spirit. They had no regard to the ethic of inheritance. Kinship of Ali and his two sons with Muhammad had no weight with the Abu Bakr. The question was to be decided as to the succession by the pronouncement of Muhammad's young wife, and she decided in favour of her own kinsman. As a military religion Islam spread like wildfire. The test of inheritance was the sword. Brother killed brother, son killed the father and the general usurped the throne of his sovereign, and the slave too had a share in forcing his way by means of the sword to the throne.

The idea of a Lord Creator is to be found in the famous hymn in the Rigveda ; but in that there is a tinge of scepticism. It was a philosophic idea based on metaphysical speculation, the idea of a Creator Lord. The Whence, Whither and what am I? were questions asked by the philosophic ascetic who went into the forest in the Himalayas. Such speculative questions never troubled the mind of the Semitic and the Barbarian. The latter believed in a Walhalla.

Kapila the great philosopher, the father of Aryan philosophy rejected the idea of a Creator Lord. The Jaina teachers

did not believe it. The Puranic dialecticians never troubled their head about a Creator. It was too stupid to accept that the universe could have a beginning. The folklore story of the expulsion of Brahma from the council of the gods, because he said that he had discovered the beginning of the world is evidence against the acceptance of the creator idea by the Aryans. And yet this unscientific degrading belief which brings down the human being into the level of a slave of a divine despot is very common among the ignorant. The accentuation of the unscientific dogma as truth was due to political causes. It was brought to India by the invading Arabs who with sword and fire in hand destroyed all that was noble in Aryavarta. It was not brought by philosophers nor by men of wisdom. The son of a slave who became king invaded India, and from that time it became the shibboleth of the military swashbuckler of Arab descent. In Europe in the third century of the Christian era, the Semitic idea of a Jewish creator preached to the nomadic tribes of Canaan, found acceptance along with the ethics of Jesus Christ. For a thousand years the unscientific unphilosophic barbarian dogma by the power of sword and a debasing theology swayed the minds of the people of Europe, Arabia, Persia, and India. Happily China, Japan, Burma, Siam, Ceylon, Tibet, Manchuria, Mongolia escaped from the net of dogma. Today the scientific thinkers of Europe have rejected the foolish dogma, but it controls the minds of the masses who are under the sway of theologians. The labouring class of people in England and in the Continent do not cling to the dogma as the aristocratic class does. The good things of life which the well to do man enjoys is given by God, so says the theologian. He does not work for it, and he gets what he wants without much labour. The warrior in the ancient days went to war and lived the life of the swashbuckler and got the good things by robbing the enemy. The Jews prayed to Jehovah and robbed the other tribes living in Canaan. Later on he was robbed by the invading Babylonian. The god went into exile with the Jews, and he was forgotten by the

Jews, for we do not read of the Jewish God after Malachin the Old Testament.

Eight hundred years after the Parinirvāna of the Blessed One, Christianity appears in the Roman empire as a conquering force, and therein we find a new conception of the God as the father of Jesus, and a God of love mixed up with the old idea of the Jewish Jehovah. The new God of the Roman Christians is a composite figure with the double attributes of the old Testament Jehovah and of the God of love, with power to send people who do not believe in him to an eternal hell fire. The old gods of the Romans, Greeks and Egyptians have vanished. They were destroyed by the cohorts of imperial Rome. The latter continued their conquest till the appearance of the Arabian prophet, when the power of the Christians is demolished by the cohorts of Islam. The Christian is treated with canine contempt by the follower of Muhammad, who calls the former "the dog of a Christian." Christianity disappears from Asia Minor and Egypt and the crescent of Islam appears carrying destruction in its path. The Arabian Allah now becomes chief in the west Asian world. A thousand years ago Allah appeared in India and the sword of invading Arabs carried destruction throughout India. Up to the time of Aurangzebe the power of Allah is supreme, and then the Muhammadan power declines, never again to appear as a conquering force.

For nearly two thousand years Asia was not troubled by the myrmidons of the European-Jewish God. In the sixteenth century of the European era the barbarian Portuguese entered Asia, and made an effort to preach the Jewish-European God. They succeeded in making a few hundred thousand converts to the Catholic faith, and their power to gain more converts ended. The Reformed Church of the Dutch then came to Asia preaching the God of Luther in the 17th century. They made a few thousand converts to the Protestant faith in Ceylon. We now see the British Christians preaching the Jewish God of Horeb to the people of Asia.

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

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THE ENSHRINEMENT OF THE HOLY RELIC OF THE BLESSED ONE IN THE NEW SRI DHARMA RAJIKHA CHAITYA VIHARA IN CALCUTTA

Calcutta had the privilege of witnessing on 26th November morning a scene which has not happened in India for the last 700 years in connection with the handing over by His Excellency the Governor of a relic consisting of a small piece of bone of the Lord Buddha to Sir Asutosh Mookerjee as the representative of the Maha-Bodhi Society of Calcutta.

The ceremony took place on the grand staircase of the Government House which was carpeted and lined on either side by sowars of His Excellency's Body-guard. The arrangements were under the control of Major Vaux and Captain Hasketh Smith. The relic was placed inside a highly varnished gold "chotal" shaped casket. The casket was placed on a brass tea-poy ready for delivery at the appointed time.

The procession which was nearly half a mile in length arrived at the Northern gate of Government House at about ten minutes after 8 o'clock and was met by Mr. W. R. Gourlay. A few minutes later Sir Asutosh Mookerjee and Mrs. Annie Besant who was accompanied by Miss Annie Bell joined the processionists and on the stroke of half past eight the procession moved forward and wended its way towards the main staircase. The procession was headed by three Buddhists in pure white robes who carried a brass pot each on their shoulders containing, it is understood, the water of the Ganges. The trio were followed by four trumpeters and to their weird music the procession advanced. Sir Asutosh Mookerjee accompanied by the Rev. Dharmapala, next followed and Mrs. Besant and Miss Bell were not far behind. The other members of the procession consisted of Burmese, Singalese, Chinese, Japanese, Siamese, Buddhist monks, priests in their yellow sacred robes and Indian Buddhists and sympathisers. Flags and banners were in profusion and a large number of women and children, who also carried miniature flags and banners helped to brighten the scene. On arrival in front of the staircase Sir Asutosh and Rev. Dharmapala walked up and took their stand in front of His Excellency. His Excellency then placed the casket and its contents in the outstretched hands of Sir Asutosh which were enveloped in a silk handkerchief and in doing so, said: "On behalf of His Excellency the Viceroy I hand you herewith the holy relic of the Lord Buddha." On this being done there was a fanfare and Sir Asutosh, Mrs. Besant and the others paid their homage to the relic.

The casket was handed at this stage to Rev. Dharmapala, who descended the staircase with it in his possession. Homage was paid to the relic by a large number of the processionists and in the end it was placed under a silver canopy in a carriage. The carriage which was drawn by six horses was profusely decorated with flowers and evergreens. The procession then wended its way back to the new Buddhist Vihara in College Square called Sri Dharma Rajika Chaitva Vihara.

The following inscription was noticed on a flag that was being carried by one of the children :—

"May the blessing of the triple gem rest upon India."

HISTORY OF THE RELIC.

The relic is the oldest body relic of the Lord Buddha having been deposited in Bhattiprolu Stupa about 2,200 years ago. It was discovered in a rock crystal casket in 1892 during excavations at Bhattiprolu in the Krishna District of the Madras Presidency and has been kept ever since in the Government Central Museum, Madras. The relic was offered to the Maha-Bodhi Society on condition that it was enshrined and adequately safeguarded in a worthy Vihara. The offer was accepted and the Vihara being an accomplished fact the relic was made over on the morning of November 26th as above mentioned.

Mr. Justice Woodroffe was observed standing at the north gate of Government House watching the procession. Sir Ashutosh Mookerjee was bare footed and dressed in "dhoti" and "chudder." Rev. Dharmapala was in a red robe. An European in "dhoti" and "chudder" and barefooted was conspicuous among the processionists. Mrs. Besant and Miss Bell accompanied the procession on foot from Government House to College Square.

AN EYE-WITNESS'S ACCOUNT.

An Eye-witness writes :—A very interesting and imposing ceremony was witnessed at 8-30 a.m. in the Government House this morning when H. E. the Governor by the command of the Viceroy handed over a golden urn (stupa shaped) containing Buddha's tooth (which was found somewhere in Mysore in a casket with proper inscriptions so that there was no difficulty of identity) to Sir Asutosh Mookerjee as the President of the Committee for building the new Buddhist Vihara (facing College Square Tank) for the proper enshrinement of the sacred relic.

Sir Ashutosh was dressed in silk dhoti and chadar and

barefooted. He had insisted upon putting on the same Brahmanical dress for this sacred ceremony to-day garbed wherein he as a Brahman would be entitled to touch "Salgram" and other Hindu deities. Credit must be given to H. E. and his Private Secretary for showing a catholicity of spirit in regard to the fetish of dress which had hitherto dominated the custom in Government houses.

There stood H. E. on the last landing of the grand staircase from where up to the bottom it had been draped in carpet. Sir Ashutosh was well supported by the Rev. Anagarika Dharmapala, the worthy Secretary of the Moha-Bodhi and the Vihara Building Society, and some 2,000 Buddhists, including large contingents of Buddhist monks from Ceylon, Burma, China, Japan, Tibet, Siam. There was a large number of Buddhist ladies standing behind the monks and the men Buddhists.

All these Buddhists with their Bengali friends and sympathisers had by arrangement foregathered by the steps of the Dalhousie Institute from 7-30 in the morning. An imposing procession was formed with the help of Mr. S. C. Bose, Bar-at-Law, of the Buddha-play fame. Flags with Buddhistic symbols and famous mottos and the blowing of the 12 sacred conch-shells and long horn pipes were the order of the day. These together with profuse display of flowers and the burning of incense made Wellesley Place through which the procession passed up to the North gate of the Government House, a veritable temple corridor.

Sir Asutosh before ascending the grand staircase washed his hands in rose-water and held a yellow coloured silk handkerchief covering both his hands for receiving the sacred relic.

No speeches were made. H. E. only pronounced the following solemn words :—"By the command of His Excellency the Viceroy I commit this ancient and sacred relic into your hands for its proper enshrinement for the spiritual benefit of the Buddhists" in placing the sacred urn on the hands of Sir

Ashutosh who received it with an appropriate bow and passed it on to Revd. A. Dharmapala repeating the words of H. E.

While Mr. Dharmapala was holding the urn for placing it in an open phaeton drawn by 6 horses, numerous Buddhist pilgrims came up and touched the urn with their forehead having previously taken off their head dresses if any.

There was one personage there more attractive than the rest. He was a Singalese chief, whose ancestor was a contemporary of Emperor Asoka and had visited Cya and the Bodhi Tree a branch of which he had taken back with him to Ceylon for planting it there. That branch sprouted, and like the religion of which it is a symbol, it has grown and its offshoots are visible all over Ceylon in Buddhist temple compounds.

When the 6 horsed phaeton drove up by the foot of the Grand Staircase "conches" blew again, and the carriage itself seemed to get loaded with flowers.

A Bengalee group of Sankirtanwallas struck up tune also with their dhole and khartal. Whoever was responsible for the presence of the Sankirtanwallas ought to have seen that they had clean dhotees on them. This is by the way.

Mr. Dharmapala having reverentially placed the golden urn on a throne placed in the carriage, himself took his stand in the carriage as it slowly moved out of the Government House, a part of the congregation marching ahead of the carriage and a part following it. As the carriage was moving, khoi (fried rice) was being sprinkled in front of the horses.

Our Hindu friends should bear in mind that Buddha came to be regarded by the ancient Hindus as a part of Vishnu Avatar and that the sacred relic to be enshrined in the new Vihara to-day should be an object of veneration and inspiration for them as well. It belongs to them just as much as to the Buddhists, for in the building of the Vihara Hindus as well as Buddhists have contributed, but by far the most queenly contribution has come from one Mrs. Foster of Honolulu.

PROCEEDINGS AT THE CONSECRATION CEREMONY
OF
THE VIHARA

OPENED BY LORD RONALDSHAY

His Excellency Lord Ronaldshay presided at the consecration ceremony of the Sri Dharma Rajika Chaitva Vihara on Friday evening at the Vihara premises, 4A, College Square, when the sacred relic of Lord Buddha presented by H. E. the Viceroy of India, was enshrined in the stone stupa of the Vihara. Among the gathering were Sir Henry Wheeler, the Maharaja of Burdwan. Sir Asutosh Mookerjee, Sir Deva Prosad Sarvadhikari, Mr. Justice Woodroffe, Mr. Hornell, Director of Public Instruction, Bengal, Mrs. Annie Besant, Miss Annie Bell, Mr. R. D. Mehta, Mr. J. C. Mukerjee and Dr. Chuni Lal Bose, Rai Bahadur. The attendance was very large. On arrival His Excellency was received by Sir Asutosh Mookerjee and the delegates and after opening the silver lock of the gate was conducted upstairs.

SIR A. MOOKERJEE.

Sir Asutosh Mookerjee said that they welcomed His Excellency not merely as the honoured representative of their august Sovereign in this Presidency but also as a distinguished scholar who had seriously endeavoured to penetrate into the mysteries of Eastern lands and in particular into the mysteries of that philosophy of the Gautama Buddha which had brought happiness to untold millions of men and women during more than twenty-three centuries.

The General Secretary read a report concerning the Vihara.
YOUR EXCELLENCY, LADIES AND GENTLEMEN,

The Maha Bodhi Society was founded in May 1891 at Colombo under the presidency of the late illustrious High Priest,

Sumangala, for making known in India the teachings of the Buddha Sakya Muni, whose teachings had been forgotten for seven centuries in the land of His birth. Even the most sacred places connected with His life and teachings had been forgotten, and the significance of the ruined sites was not realized till the researches of that great band of Oriental Scholars headed by Prinsep had shown the universal prevalence of this religion of Compassion throughout the length and breadth of this great empire. For nearly 1700 years India venerated the Holy Figure of the Buddha.

Thirty years ago, the name of the Blessed One was known only as an Avatar of Vishnu, and when the Society was started in Calcutta it created no deep interest and vibrated no chord of emotion. The work of the Maha Bodhi Society at its beginning was hardly noticed except by a few.

Sir W. W. Hunter and Sir Edwin Arnold were among the few who felt that this great religion has to be welcomed back to establish a regeneration among its peoples. Says Sir Edwin Arnold, writing in 1895 "Buddhism would return to the place of its birth, to elevate, to spiritualise, to help and enrich the population. It would be a new Asiatic Crusade, triumphant without tears, or tyranny or blood." While Sir W. W. Hunter in his "Indian Empire" emphasises that a reintroduction of Buddhism is possible in these memorable words: "A revival of Buddhism is, I repeat, one of the present possibilities in India. The life and teachings of Buddha are also beginning to exercise a new influence on religious thought in Europe and America."

For 29 years the Society has been steadily preparing the way by removing the early prejudices that existed in this country against the Saddharma. As a result the study of Pâli had been instituted in several of the Indian Universities and the vivifying influence of the Buddha's teachings will be strengthened by the personal contact of Buddhists Theras who will be thus not only instructors but missionaries.

It is hoped that Buddhist ideas, which are already the

immemorial heritage of India, will gradually permeate among the intelligenzia of this great country.

The Society has been publishing a monthly journal in English, which is the only Buddhist Journal with an uninterrupted existence of twenty-eight years. Among the members and sympathisers of the Society are the great leaders of Hindu culture and thought. But no religion can flourish without popular support and the stirring of popular imagination, and in a religion in which the sacred personality of the Great Promulgator has been venerated with the supremest devotion and fervour, there is no stronger appeal than the enshrining of His Relics in a monument which intensifies in its structure the devotional and æsthetic qualities of the votary.

When the imperial Government of India offered in 1916 to the Maha Bodhi Society, a Relic of the Blessed One discovered at Bhattiprolu in the Madras Presidency, a condition was made that the structure should be worthy to house the precious treasure. Under the sympathetic advice of Sir John Marshall, Director of Archaeology in India, this building has been inspired and conceived in the style of Ajantan architecture; and the physical counterpart of that inspiration has been evolved by Mr. Monamohan Ganguly, author of "Orissa and Her Remains" who from his intimate knowledge of Indian art has tried to reproduce faithfully the *motifs* of Buddhist Architecture and Sculpture, and the building work has been done by Messrs. Kar & Co., one of the premier firms of Builders and Architects in Calcutta, and the decorative stone work by Gopaladas Premji.

The building however could not have begun but for the wholehearted generosity of Mrs. T. R. Foster of Honolulu, Hawaii, who will feel in that distant country the impulse of spiritual throb that is set in motion to-day. His Highness the Gaekwar of Baroda, whose broadminded generosity keeps pace with his high ideals has realized the spiritual sympathy that bridges Hinduism and Buddhism, and has given with his usual munificence. The third donation comes from Ceylon.

But in the building of this "Dhamma Pāsāda" almost every

nation is represented. The dissemination of a noble idea is not confined to one individual or country, but spreads like the light of the sun throughout the world.,The names of these contributors are given in a separate list.

The frescoes of Ajanta copied by a small band of young artists organized by Mr. M. M. Ganguly, our Honorary Architect, who took one of them to Ajanta for studying the details, pictorially represent the incidents associated with the life and legends of the Buddha and the Bodhisatva. The name of the young artist Sunil Chandra Dutt who was deputed to Ajanta at the Society's expense is worthy of notice. We thankfully mention our gratitude to Lady Herringham from whose work "Ajanta", some of the pictures have been copied.

A mere vote of thanks for these potential and actual builders of this Vihara barely conveys to them the deep feelings which the M. B. Society entertains for their generous co-operation but their names will live for ever inscribed in the hearts of coming generations to whom this Sri Dharma Râjika Vihâra will typify the re-establishment of the Dhammacakka in the land hallowed by imperishable associations of the Tathâgata's glorified life. To His Excellency the Viceroy of India and the Imperial Government I beg to tender on behalf of tht Maha Bodhi Society and the Buddhist world their heartfelt thanks for the gift conceived in the most sympathetic spirit ; and to Your Excellency, whose name will be forever associated with this great and glorious event, I beg to convey the sentiments of profound gratitude of the Maha Bodhi Society, and thank Your Excellency for your gracious presence and enlightened tolerance ; and on behalf of the Society I beg to thank the Vihara Committee, especially to our legal adviser, Babu Hirendra Nath Datta.

A delegate from Ceylon welcomed His Excellency on behalf of the Ceylon delegates.

Mrs. Annie Besant briefly referred to the Lord Buddha's teaching which inculcated one life, one teaching and set one example and that was that the highest service to God was found in the service to man.

His Excellency Lord Ronaldshay said :—Sir Asutosh Mookerjee, ladies and gentlemen :—The ceremony for which we are gathered together to-day is one which will surely prove to be of historic interest, for it bears witness to a definite revival of Buddhism in a land which while once a famous centre of the doctrine, has been bereft of it—outwardly at least—for nigh upon eight centuries. And I make no attempt to disguise from you the satisfaction which I derive from the fact that it should have fallen to my lot to hand to the Maha-Bodhi Society on behalf of the Government of India the sacred relic which will henceforth remain enshrined in this Vihara.

As to the antiquity and importance of this relic there can be no doubt. For long centuries it lay buried in a stupa at Bhattiprolu a small place not far from the Krishna river in Madras, in the centre of a tract of country covered by a whole series of Buddhist monuments in brick and marble. It is clear from papers in the archives of the Archaeological Department that but for the intervention of the British authorities these monuments would sooner or later have disappeared ; and, indeed, much of the material composing them had already been made use of for road making and other secular purposes, when a careful and systematic examination of them was carried out by Mr. Rae, an officer of the Archaeological Department, in 1892. The result of this examination was the discovery of three caskets two of which contained crystal phials in which were enshrined relics of Buddha with inscriptions to that effect. It is one of these—the holiest of holy relics—that has now found a worthy resting place in this Vihara the erection of which thanks to the inspiration and enthusiastic perseverance of the Venerable the Anagarika Dharmapala, has been undertaken for the special purpose of maintaining it.

There are some grounds for believing that this sacred relic was deposited in the stupa at Bhattiprolu at least twenty-one centuries ago ; and we may hazard the conjecture that it was one of the eight stupas which are said to have been erected by

the eight kings among whom the cremation ashes of Gautama Buddha were distributed. So much in brief for the history of the relic.

The feelings which it must inspire in the hearts of followers of the Buddhist faith I can well imagine. For my own part, I have gazed upon this, an actual relic of the earthly body of the great sage, the example of whose life has brought happiness and consolation to millions of the human race, with feelings of the utmost fascination. It is not necessary to be an actual adherent of the Buddhist faith to be a reverent admirer of the life and teaching of its founder. And it may not be out of place, perhaps, on such an occasion as this that I an adherent of a different faith should pay to Buddhism my tribute of respect, of admiration. I do not propose to dwell upon the metaphysics of the cult, though I do not deny the subtle attraction which the great doctrine of universal impermanence and law of universal causation possess for the intellect. There is a haunting fascination in the passage from the Mahapadana Suttanta which identifies the highest knowledge of which humanity is capable with a perception of these great doctrines—"Coming to be! Coming to be! At that thought brethren, there arose a vision into things not before called to mind, reason arose, wisdom arose, light arose." And the account of the night when Gautama attained enlightenment is given with dramatic effect. "In the third watch," we are told, "he grasped the perfect understanding of the chain of causation which is the origin of evil, and thus at the break of day he attained to Perfect Enlightenment." But while as I have said I am not insensible to the subtle intellectual appeal of these doctrines, I find difficulty at the same time in overcoming the obvious objection which they possess for the theist—Christian or other. For if to the question, "what Power is it that keeps the wheel of becoming in perpetual motion," we reply with Gautama Buddha, the law of universal causation as exemplified by the twelve Nidans, then immediately and once and for all we expunge God viewed as a First Cause, and the soul—individual or universal—from

the state of possibility. "The pilgrimage of beings" declared Gautama Buddha, "has its beginning in Eternity. No first cause can be discovered whence proceeding creatures fettered by a thirst for being, stray and wander."

It is not, however, in metaphysics that the average man finds satisfaction, and it is the code of conduct prescribed by Buddha as the means of escaping from the ever revolving cycle of existence rather than his explanation of the nature and cause of that existence which has left so profound an impress upon the human mind.

The story of Buddha is the story of the spirit of India. His quest is the eternal quest of India. The picture which we are given of his early days is typical of India. We see a young man thoughtful sympathetic and observant, sorely troubled in mind at the inexplicable inequalities of life. Then we see him giving up comfort, wealth, family and home and going forth in search of an answer to the riddle of the universe. That he should have set out along the path of asceticism was natural, for it is to renunciation that the spirit of India has ever turned when searching for a key to the higher mysteries of existence. But it was not in a selfish if passionless abstention from the duties and responsibilities of life that he found the answer for which he sought; it was in the last of the four Noble Truths that he found the solution of his problem—in the pursuit of the sacred eightfold path, Right Faith, Right Resolve, Right Speech, Right Action, Right Living, Right Effort, Right Thought, Right Self-Concentration. This was the famous middle way giving egress from the iron cage within whose prison bars revolved inexorably and unendingly the pitiless cycle of existence—ringing the changes from the birth to old age, from old age to death and from death to birth again.

Neither along the road of wordly pleasure nor along the gloomy path-way of self-mortification was salvation to be found; but along the way of duty. The sacred eightfold path is the positive expression of a code of conduct of which the table of the Mosaic law gives us a more negative definition.

In essence they are one and the same—the living by man of his life—involving the performance of action—in accordance with a standard of conduct which is characterised as right. I am well aware of the difficulties of laying down any absolute standard of right. What may be thought right in one set of circumstances or at one time may be thought wrong in other circumstances or at another time. Who is to decide? In the case of the sacred eightfold path—Right Faith, Right Resolve, Right Speech and so on—who is to be the arbiter of what constitutes Right? The answer which is implied in Buddhism is given more categorically in the Bhagavad Gita, wherein it is definitely stated that man winneth not freedom from action by abstaining from activity, nor by mere renunciation does he rise to perfection ; “but he whose works are all free from the moulding of “desire ;” he who having abandoned attachment to the fruit of action ; hoping for naught, his mind and self controlled, having abandoned all greed, performing action by the body alone, he doth not commit sin. It is this ideal of lofty altruism, this idea of complete selflessness, this sublime indifference to the fruits of works which, running like golden threads through the ethical teaching of Buddhism and repeated over and over again in the “Song of the Lord,” is one of the outstanding glories of Indian thought.

But the value of the ethical teaching of Buddhism is not a mere matter of speculation. No one who has travelled in Buddhist countries can fail to have noticed the atmosphere of gentleness and kindness in which the people live. In such countries the key note of human relationships in the word “Ahimsa” which we translate inadequately by the word “harmlessness.” It is a golden word before which all the crude and fierce emotions, the elemental and barbarous passions of man—anger, hatred, malice, and all uncharitableness flee ashamed. We have sore need of the kindly spirit of Buddhism, of the golden rule of “Ahimsa” in the world to-day. Is it too much to hope that this ceremony in which we have taken part to-day may prove symbolical of a return once more to man of

that peace which is the most treasured offspring of the gentle and lofty teaching which Gautama Buddha bequeathed to men two thousand five hundred years ago?

His Excellency the Governor announced that Messrs. Birla and Co. had offered a donation of Rs. 5,000 in order to enable the Moha-Bodhi Society to purchase the adjoining land.

Mr. Justice Woodroffe proposed a vote of thanks to His Excellency the Governor for presiding.

This closed the ceremony.

INVOCATION TO BUDDHA.

Composed for the ceremony in Bengali by Sj. Rasamoy Laha

Translated by

Sj. Atul Chandra Ghosh.

Millenniums have come and gone, since Thou,
O great of soul! didst deeply ponder, how
To stamp out sickness, grief and misery,
And set mankind from fleshly torments free!
A king's son, Thou, and nursed in princely wise,
Didst leave Thy home in wandering hermit's guise;
To quench all creatures' woes, in thought immersed,
A soul-awakening light upon Thee burst,
And filled the earth with Thy immortal boon,—
The great religion as "*Ahimsa*" known!
Gautama! Here, in Bengal's holy fane,—
The "*Mahādharmaśāstra*" by name,—
One-voiced we sing Thy praise, while we enshrine
With ritual meet, this sacred relic Thine!
When king Piadasi's empire spread afar,
O'er India's ample plains, in peace and war,
Great Buddha's teachings he did wide proclaim,—
Engraved in stones reciting Buddha's fame;
Built pillars, temples, caves and cloisters grand,—
All master-pieces of the artists' hand,—

In towns and hills, for people's use, not pride ;
 Ascetic turned at last, and such he died.
 So great Asoka, by Thy grace, did find
 The peace Thy noble creed doth bring mankind !
 Gautama ! Here, in Bengal's holy fane,—
 The "*Mahádharṃarājika Stúp*" by name,—
 One-voiced we sing Thy praise, while we enshrine
 With ritual meet, this sacred relic Thine !
 In reverence deep, our sweet Jaydev did sing
 Thy praise, in voice that ne'er shall cease to ring :—
 "Keshava ! once in Buddha's form revealed,
 O Lord of all ! for e'er Thy praise be pealed !"
 Bengal to-day Thy glory loud doth sing,
 Of Thy adorers having formed a ring.
 O lend Thy light to help this new-formed band,
 The paths of higher knowledge to expand ;
 And may this "*Mahádharṃarājika*" tope
 A centre be of wisdom, light and hope !
 Gautama ! Here, in Bengal's holy fane,—
 The "*Mahádharṃarājika Stúp*" by name,—
 One-voiced we sing Thy praise, while we enshrine
 With ritual meet, this sacred relic Thine !

A SOUVENIR.

*In commemoration of the enshrining of the Holy Relic of the Buddha
 Sakyamuni in the chaitya of The Sree Dharma Rajika Vihara,
 Calcutta, on 26th November, 1920 under the Presidency
 of H. E. Lord Ronaldshay, Governor of Bengal.*

DHAMMACAKKA PAVATTANA SUTTA.

1. Thus I have heard : Once upon a time the Blessed One was residing at Isipatana, the Deer-park near Benares. There the Blessed One addressed the Pancavaggiya-bhikkhus (the company of Five Bhikkhus—the first converts) in the following way :—

2. These two extremes, O, Bhikkhus, should not be followed by a monk. What are the two? *Indulgence in sensual pleasure*, which is base, vulgar, worldly, ignoble, harmful; as well as *self-mortification* which is painful, ignoble, and harmful. Avoiding these two extremes, O Bhikkhus, the *Middle Course* has been realised by the Tathagata which is productive of spiritual insight, productive of wisdom and which conduces to mental tranquillity, to the realisation of the truth, to the Supreme Wisdom and Nirvana.

3. What is, O Bhikkhus, that *Middle Course* which has been realised by the Tathagata, which is productive of spiritual insight, productive of wisdom and which conduces to mental tranquillity to the realisation of Truth, to Supreme Wisdom and Nirvana? It is the *Noble Path* constituted of these eight factors, namely Right Views, Right Aspirations, Right Speech, Right Conduct, Right Living, Right Endeavour, Right Memory and Right Meditation. This is, O Bhikkhus, the *Middle Course* which has been realised by the Tathagata which is productive of Spiritual insight, productive of wisdom and which conduces to mental tranquillity, to the realisation of the truth, to the Supreme Wisdom and Nirvana.

4. That there is *Suffering* O Bhikkhus is a Noble Truth; birth is suffering, old age is suffering, disease is suffering, death is suffering, association with the objects we hate is suffering, separation from the objects we love is suffering, not to obtain what we desire is suffering. Briefly speaking, the very combination of the five elements is suffering.

5. That there is the *Cause of Suffering*, O Bhikkhus, is a Noble Truth: It is the *Craving* which leads to rebirth which is associated with gaiety and pleasure and finds its delight here and there. It is of three kinds, to wit, craving for sensual enjoyments, craving for a permanent spiritual existence, and craving for annihilation.

6. That there is *Cessation of Suffering*, O Bhikkhus, is a Noble Truth; it is the complete abstinence, cessation, eradi-

cation, estrangement,, deliverance and non-harbouring of the craving.

7. That there is the *Path which leads to the Cessation of Suffering* is a Noble Truth. It is the *Noble Path* of eight factors, namely, Right Views, Right Aspirations, Right Speech, Right Conduct, Right Livelihood, Right Endeavour, Right Memory and Right Meditation.

8. I have obtained an insight, knowledge, wisdom and a clear discernment that this is the *Noble Truth of Suffering* which is one of the truths which has not been heard of before.

I have obtained an insight, knowledge, wisdom, and a clear discernment that this *Noble Truth of Suffering* which is one of the truths that were not known before, must be understood.

I have obtained an insight, knowledge, wisdom, and a clear discernment that this *Noble Truth of Suffering*.....is understood by me.

9. I have obtained an insight.....that this is the *Noble Truth of the Cause of Suffering*.....that this must be abandonedthis is abandoned (by me).

10. I have obtained an insight.....that this is the *Noble Truth of the Cessation of Suffering*.....that this must be realisedthat is realised (by me).

11. I have obtained an insight.....that this is the *Noble Truth of the Path* that leads to the Cessation of Suffering..... that this must be followed.....that this is followed (by me).

As long as, my true knowledge and insight, O Bhikkhus, with its three modifications and its twelve aspects, were not perfectly pure, so long, O Bhikkhus, I could not realise that I have been enlightened in the unexcelled Supreme Enlightenment, the Sambodhi, in the world of men and gods, in the world of Mara and Brahma, among all beings, Samanas and Brahmanas, gods and men.

But when, O Bhikkhus, my true knowledge and insight with its three modifications and with its twelve aspects became perfectly pure in the four *Noble Truths* it was then, O Bhikkhus, I realised that I have been enlightened in the unexcelled Supreme

Enlightenment, the Sambodhi, in the world of Mara and Brahma among all beings, Samanas and Brahmanas, gods and men.

And this knowledge and insight arose in my mind: my mental emancipation is unsubvertible, this is my last birth and there is no chance of rebirth for me.

Thus saith the Blessed One, and the company of the Five Bhikkhus (the first converts) rejoiced at the words of the Blessed One.

EDUCATION IN JAPAN.

We are in receipt of a copy of the Educational Report of Japan for the year 1917 kindly sent to us by the Minister of Education. The Report is full of interesting matter showing the efforts of the Government of Japan to make the young generation of Japanese thoroughly efficient in the path of progress. The Report contains 382 pages royal 8vo., and is divided into three parts, the first part deals with various matters; the second part deals on statistics; the third part deals on religious matters. School hygiene, school books, native languages, supervision of school books, conference of school directors, investigations of material for instruction on matters concerning the present war, etc. are herein discussed. Lectures are given to teachers of normal schools, middle schools on subjects that are of educational interest, on electro-chemical industry, manufacture of paints, colour industry, etc. The Government sends students abroad to gain knowledge, and the countries designated are the United States, Switzerland, Sweden, Germany, France; the subjects that they have to study are political economy, finance, science of commerce, and commercial geography, anatomy, histology, embryology, medical chemistry, otology, rhinology, laryngology, medicine, orthopaedic surgery, psychiatry, pharmaceutical chemistry, civil engineering, electrical engineering, electro-mechanical industry, mechanical engineering, naval architecture, mining machines, applied chemistry, industry of oils, inorganic chemical industry, dressing and

mining, metallurgy, manufacture of pottery, earthenware, glass and cement, philosophy and pedagogics, English and American law, leather industry, manufacture of leather articles, law of bankruptcy, epidemiology, paediatrics, dermatology, gymnastics, ethics, Chinese classics, calendar making, management of sericulture, matters relating to female education, history of Russia, pharmacy, textile fibres and weaving, dermatology and syphilis, science of Uro-genital organs, serology, immunology, etc. The subjects taught in the schools are morality, pedagogics, Japanese language and Chinese classics, English, French, German history, Japanese history and Oriental history, geography, occidental history, mathematics, arithmetic, algebra, geometry, trigonometry, analytical geometry, differential and integral calculus, physics and chemistry, physics, chemistry, natural history, zoology, physiology, botany, mineralogy, science, domestic science, civics, handwriting, drawing, Japanese brush work and instrumental drawing, sewing, gymnastics, fencing, music, book-keeping, agriculture, horticulture, commerce, manual training, manual arts, which includes knitting, embroidery, artificial flower making, bag making.

The Minister of Education confer honours upon persons who give encouragement to matters connected with the elementary school education. The department prepares text books, charts for elementary schools, which relate to morals, Japanese language, arithmetic, Japanese history, geography, science, drawing, the copyright of which is held by the Department. 32547 350 volumes were published by the Department in the year under review.

The state Treasury pays every year such sums as have been agreed to and estimated for the purpose of encouraging technical education. In the year 1917 the sum of 318,000 yen was paid for technical schools. There are technical and apprenticeship schools, agricultural schools, schools of marine products, commercial schools, nautical schools.

There are four Imperial Universities at Tokyo, Kioto, the Tohoku Imperial University, and the Kyushu Imperial Univer-

sity. In the year under review the amount spent upon the buildings in the universities was 1,027,806 yen.

There are 100 foreign instructors employed by the Education Department and 4,998 Japanese professors with high degrees. The foreign instructors are paid 313,270 yen in the year 1917.

The total expenditure of the educational department in the 1917 amounted to 10,579,741 yen.

The total number of schools in the empire in the year was 39,383, of teachers 200,763 ; of students, pupils and children 8,855,692 ; and of graduates 1,538,967. The report says "in every line of education, undertakings and measures were accelerated during the year, in harmony with the progress of the times and the consequences of the war. No branch of education failed to receive due attention for its improvement and completion, and instruction, moral and physical culture, as well as school hygiene, were given more careful attention."

There are 25,613 elementary schools, 73 Blind and Dumb schools, 92 Normal schools, 2 Higher Normal schools, 2 Higher Normal schools for women, 1 Institute for Training Teachers, 325 Middle schools, 378 High schools for Girls, 8 Higher schools, 4 Imperial Universities, 67 Special schools, 23 Special technical schools, 207 second grade technical schools, 365 Primary grade technical schools, Technical continuation schools 9697, 3 Institutes for training technical teachers, 2523 Miscellaneous schools.

The aim of the elementary schools is to instil into youthful minds the elements of moral and national education, and the knowledge and ability essential for the conduct of life, care being taken at the same time to develop the physique of the children. There are 665 kindergartens for the education of infants.

Blind and Deaf and Dumb schools. There are 64 private institutions. Pensions to public officials. The sum of 1,963,196 yen was paid in connection with pensions to retired teachers and to the families of deceased teachers.

Educational Fund for the year amounted to the sum of 5,578,091 yen.

Public school expenditure for the year amounted to the sum of 71,416,424 yen.

Public school property. The value of public school property was 6,895,303 yen.

The value of school buildings, books, and apparatus was 291,494,287 yen.

Religious Report. The number of Buddhist temples was 71692; the number of head priests was 51541. The principal Buddhist sects are Tendai-shu, Shingon-shu, Jodu-shu, Rinzaishu, Sodo-shu, Wobaku-shu, Shin-shu, Nichiren-shu, Ji-shu, Yudzunenbutsy-shu, Hosso-shu, Kego-shu.

Shinto Priests and Temples. Shinto priests 67179, female priests 6073. Christian sects. There are 24 Christian sects in Japan. There are 1434 churches and chapels belonging to the different Christian sects. The number of Americans engaged in missionary work is 409, and Englishmen 232. Japanese 1627. Buddhist Meeting Places. There are 5514 Meeting Places for the Buddhists.

WOMAN AND BUDDHISM.

Western writers with some knowledge of the exoteric doctrine of Tathāgata Buddha have written much of the alleged pessimism of Buddhism, and of the position held by women in Buddhism. Buddhism is accepted as a faith by the people of China, Japan, Burma, Siam, Ceylon and Cambodia. In China there is the religion of Confucius, which takes no notice of the after life, only concerning itself with the moral government of the Chinese people. Confucius did not in the least care about other lands, nor did he care about the gods. He had little veneration for them, and all that he said about them was that offerings should be made to them, and that they should be kept at a distance. The great law giver looked back to the past,

and collected the ancient sayings of Chinese thinkers and moralists, and compiled a code of political ethics, for the welfare of the state. The people, who were his contemporaries failed to appreciate the wisdom of the philosopher, and he in disgust, left his own native province. China lived without a religion, contented with the practical morality which accentuated on the duties of life here. The civilization of China goes back to more than 4000 years before the European era. A great country like China has survived the many cataclysms that would have destroyed any other. Her very vastness saved her from destruction. Europeans came to know of the country by reading the *Travels of Marco Polo*. Since then China had been an emporium of trade. The destruction of China began after the Opium War. The missionaries of Jesus Christ entered the country, and began to preach the ethics of Judaism, which were intended for a petty tribe in Canaan. The people of China found that behind the propaganda of the missionary religion, there was an attempt to destroy the ancient civilization of China. The ethics of Confucius and the ethics of Jesus Christ were as distant as the Poles. The Biblical injunction that man must abandon his parents and cling to his wife was condemned by the Chinese as immoral. The Europeans on the other hand began slandering the Chinese people. The Heathen Chinese became the target of missionary hatred. China became the hunting ground of the European merchant and the missionary.

China has practically three religions, viz., the moral religion of Confucius, the mystical religion of Laotsze, and the spiritual religion of The Buddha. The last-named religion was introduced into China about five hundred years after the *Parinirvāna* of the *Tathāgata*. Confucius was a hater of innovations. He emphasised the doctrine of the ancients. He found that there was nothing that he could learn from an alien source. He upheld ancient traditions of China. The present and the future he thought could give nothing better than what the ancients could give. He was a political administrator inspired by the loftiest moral ideals.

We must not forget that the teachings of Jesus Christ were of Oriental origin. In his teachings he too emphasised the fact that he did not come to teach anything new. He appealed to the law and the prophets of the Jews. He spoke of Abraham, Moses, David, Solomon, and reasserted the ethics of the Psalms and of the Prophets. He spoke in parables which had an Oriental basis. Every illustration that Jesus brought forth was borrowed from some Oriental source. But his parables were not exact. He spoke of the sower that went to sow. Perhaps he had never seen the actual conditions of sowing. Being brought up in the trade as a carpenter, he did not state the actual facts. No sower sows seed that might fall on stony ground or on barren soil, or on thorny ground. The precautions taken by the sower lest one seed falls on the unploughed land were not known to him. The field before sowing is ploughed and irrigated we all know; but Jesus perhaps had not seen a ploughing scene. His parable is misapplied. The parable of the wise and the foolish sower is found in its completeness in the tenth Book of the Anguttara Nikāya. The parable of the mustard seed is another incorrect illustration. The mustard seed never produces a big tree large enough for the birds of the air to come and roost. It has a few tiny branches, and not strong enough to bear the weight of even a sparrow, not to speak of the larger birds like the crow and the kite. The parable of the Samaritan which he used goes to show that no normal example was to be found among the old Jewish traditions. To a people inhabiting so extensive a country as China, a larger and more expansive morality is needed than the ethics of a petty, narrow-minded, stiff-necked tribe like the Jews. The Jews were a nomadic people, and their origins show that they were living in tents, and their god was a peripatetic deity, living in darkness, thirsting for the blood of the bullock and the goat, and strong wine. The ethics of the deity of Horeb were intended for a nomadic people, not for a settled agricultural community. In the whole range of Old Testament Jewish traditions there is not one moral example.

No civilized people would adopt the ethics enunciated by the deity who dwelt in darkness intended for the guidance of Abraham, Lot, Noah, Jacob, Isaac, Moses, Elijah, Elisha, David; and as for the female characters as given in Jewish traditions, no civilized community would care to be guided by the ethics as we find in the life of Sarah, the daughters of Lot, and the daughters of Laban. No mother-in-law to-day would suggest the indecent acts as was prompted by her mother-in-law to Ruth. The moral status of a people is the best expression of their civilization. Jesus was not very compassionate in his answers given to his mother, and when the Samaritan woman prayed that she should be given spiritual food, the answer came that the food of the children was not intended for dogs! That a teacher of morals should have used such unkind words towards a poor woman is most astonishing. The answer of the woman, was sublime, more lofty than the words used by Jesus. Paul prevented woman from following the profession of a preacher or teacher. Woman was always to remain obedient to man. It is only now that the civilized races of Europe think of enacting laws for the emancipation of women!

The Aryan woman of ancient India lived in freedom. The Kshatriya caste gave woman perfect freedom, and when the warrior went forth to battle his mother, sisters, and wife showered blessings upon him, and he went forth to conquer or die in the battle field. The Brahman girls were educated along with the boys. The Jātaka stories show the manifold activities of the women of ancient India. The good, bad, and indifferent aspects of womanhood are clearly set forth in the Jātaka Book.

The best types of womanhood in ancient India are depicted in the lives of Sitā, Māyā, Yasodharā, Amarā, Mahāpajāpati Gotami, Dhammadinnā, noted for their chastity, purity, uprightness, wisdom, and unselfishness.

The Doctrine of Buddha is like unto a crystal mirror, that reflects the characters of each individual. It points out the

faults of the weak and the principles that are necessary to make life more sublime. All animistic religions condemn women as inferior to man. The Buddha, in answer to Ananda, said that the highest attainment possible for man is within the reach of woman. She too can reach the highest phase of spiritual development which is Arhatship; she can even aspire to Buddhahood, and once the wish has found determination in practical meritorious work in the next birth she becomes man. It is a Bodhisatta dhammatā that to reach the supremest place in the three worlds the body of a male is necessary. The chiefship of the heavens, the chiefship of the gods can never be held by a female bodied person. A woman leading the life of pure conduct, is chaste, and full of wisdom is superior to a man leading an unvirtuous life. Woman is to be honoured by man either as mother, or sister. The married woman may treat her husband either as a loving companion, or as a brother, or treat him as a mother treats her son, or she may be obedient to her husband as a slave. It is for the wife to determine. The Buddha pointed out that the ethics of the unvirtuous and the virtuous woman when He was delivering the discourse on the duties of the wife to the daughter-in-law of the great Banker, Anāthapindika. Several discourses delivered by the Buddha for women are found in the Anguttara Nikāya, Books IV, V and VIII.

THE GREATNESS OF BUDDHISM.

The Buddha came to save the world. For four asankheyya and a hundred thousand kalpas the Bodhisat, from the first initiation under the Buddha Dīpamkara until the last birth as the Prince Vessantara, practised the ten pāramitās with a view to gain the wisdom of omniscience (sabbaññu) in order to save the world. To calculate the time required to complete an asankheyya kalpa, the Buddha used a symbol, as numerals were insufficient. In the Samyuttanikāya the Blessed One described in the following words how to calculate a kalpa:—

It is as if there were a mountain consisting of a great rock,

a league in length, a league in width, a league in height, without break, cleft, or hollow, and every hundred years a man were to come and rub it once with a silken garment; that mountain would more quickly wear away and come to an end than a world cycle. Bhikkhus this is the length of a world cycle. And many such cycles have rolled by, and many thousands, and many hundreds of thousands.

A hundred and forty cyphers added to the numeral one go to make up an asankheyya, and four such asankheyyas of kalpas and a hundred thousand have passed away since the Bodhisat Sumedha made the vow under the Buddha Dīpamkara to practise the pāramitās to become an all-knowing Buddha.

The Buddhas stand supreme in the universe on account of this stupendous sacrifice. Not wealth, not celestial happiness, not rest that the Mahāsatva Bodhisatvas desire, but the salvation of living beings.

Religions are of two kinds—the Egoistic and the non-Egoistic. All religions that posit a Creator are of the Egoistic type. Worship me and no other for I am jealous of other gods: this is the shibboleth of egoistic gods. Only by worshipping me that salvation can be obtained says the egoistic god-creator. There should be no god before me, says one god who calls himself jealous. Another saviour declared that all who came before him were thieves and robbers!

Man according to certain religions was created for the first time several thousand years ago. Each individual appears on earth as a meteor shot forth from space, and disappears without leaving a trace behind, to go either to an eternal hell or an eternal heaven. The god woke up from his sleep, and created light and darkness, earth and air, water, and heat! So there was a time, according to the descriptions given in the so-called bibles, when there was no darkness, no light, no heat, no air, no water, no space, and yet god existed, who began his work a few thousand years ago.

Indian religions accepted the theory of kalpas, as well as the theory of karma. The ancient Rishis divided world periods

into yugas. A kalpa has four yugas. The first yuga was called Satyayuga, the second was called Tretāyuga, the third was called Dvāparayuga, and the fourth yuga was called the Kaliyuga ; and again a new kalpa begins with the Satyayuga and is continued by the other three yugas. In this manner the cycles or kalpas roll by continuously without a break. But in each yuga the life wave goes through changes. In the Satyayuga there is no evil in the world only truth prevail ; in the Tretā there begins a slight departure from the path of truth, and in the Dvāparayuga there is more evil, and in the Kaliyuga evil preponderates. The saviour appears then and preaches the doctrine of truth and sets rolling the wheel of law and truth, making man to follow the path of the Satyayuga.

The Buddha Gautama appeared at the commencement of the Kaliyuga, taught the Doctrine of Truth and turned the mind of the kulaputras to follow Truth (Dhamma).

Savages and pagans do not think much of supernal things, except to get something to eat, and drink and satisfy their carnal passions. Savage religions do not enunciate ideas of psychological purity and mercy. Destruction of life is a religious law with them.

India is geographically so constituted that man can exist without having recourse to barbarous habits. Certain religions teach that god clothed man with coats made of skin. The idea of future state after death was foreign to the gods, and beyond this one life their vision did not penetrate. Their shibboleth was earth to earth, dust to dust, and ashes to ashes. Death meant to the followers sleep, and when man died it was said of him "that he slept with his fathers."

A continuous evolution and disintegration of matter and rebirth of the psychical portion of the human being was a concept which had its birth in the Aryan consciousness. The history of the evolution of religious ideas has yet to be written. Perhaps after the great war people in Europe, might think of the uselessness of destruction of primitive races and of the freedom of smaller nations for material gain. Not until the

study of psychological science makes progress could we except a change for the better in the direction of humanity.

Europe's religion did not save her from the last war. Greater wars are in store for her till chastened she seeks Buddha's guidance.

Buddha, the Saviour of the World discovered for the first time the way whereby man by his own efforts, without the intervention of deities and prayers of a priesthood, could find his own salvation.

Some religions teach that man has a soul separate from his mind and feelings. The theologians say that the soul is something smoky, and the size thereof is that of a thumb. At death the body goes to the earth and the soul hovers over the grave, and on the day of judgment, the god orders all the dead bodies to rise and the soul of each body is brought before the judgment seat and judged, and the verdict is given according to the deeds committed, and the good soul is sent to everlasting happiness, and the evil soul is sent to everlasting hell to be burnt for ever and ever.

Pre-Buddhist religions of India enunciated the theory of caste. The creator Brahma made the four castes, each caste coming out of some portion of the body. The high caste man was produced from his mouth, and the other three castes came out from his shoulders, knees and feet. Those who came out from his shoulders were ordained to wear arms and fight in defence of the other castes. The men that came out of his knees were ordained that they should trade and earn money, while the men that came out of his feet were to be servants of the other three castes. There was no salvation for the sudras except by service. Heaven is gained by attending to the duties allotted to him by his master. The creator was depicted in the form of a despotic monarch, whose will was law. The despotic king became the example of the god. Priests formulated laws for their own gain, and the ignorant people believed that god was a despot like their own temporal sovereign.

On this earth every human being goes through both

happiness and misery. This he was told was the will of the despotic god. He found that some men with no fault visible were going through suffering, and that some men were born blind, deaf, dumb, and lame. The creator who was all powerful, why did he make them to suffer, and the answer of the priest was that it was a mystery. That is to say that he could not give a rational explanation. Men were kept in ignorance, and the priests fattened on the things which they received as gifts from the muddle headed people.

Progress and decay are phases of the cyclic law of evolution. Everything under the sun changes. If only man will reflect and analyse phenomena he will find that everything is going through a process of evolution. The human being, how slowly does he grow from the time that he comes into being in the form of a minute cell in the womb of the mother. For ten months the cell goes through progressive development, if no accident happens in the womb. From the time of his birth again how helpless he remains. But for the loving care of the mother where would man be. If every mother was as despotic as the creator deity who raves and wreaks vengeance, the world would soon come to an end. The human mother is superior to the avenging deity. The deity creates, allows man to fall, and when he finds that man has disobeyed he threatens man, and then again repents, and in order to express his love he sends his own son to die for the foolishness of man. He is angry, and to appease his wrath he kills his own son. He is like the angry monkey who bites his own tail.

Asia is the home of all religions. The west Asia, middle Asia and East Asia have given religious teachers to the world. East Asia in days past had been the home of three civilizations which had their beginnings in Chaldea, Assyria and Persia. In middle Asia arose the Aryan civilization of the Rishis and Buddhas. In east Asia there arose the civilizations of China and Korea. In Egypt in the remote past was a great civilization. Osiris was the god that the ancient Egyptians worshipped. They believed in the resurrection of the body, and they believed in a god that died to save mankind. This religion under the name of Osirism had been taught in the ancient schools of Egypt. Egypt, Chaldea, Babylon, Persia and Assyria bequeathed their religious ideas to their successors, and the religion of Christ and of Judaism are the fruits thereof. It is said that Christ spent his early life in Egypt. From his twelfth year to his thirtieth year no record of his life is to be found, and we hazard a conjecture that he might have learnt from his mother about her wanderings in Egypt. Egypt was a refuge for the young child, and in his mind he wandered over

the land, and when he was twelve years old he might have left Canaan for Egypt. There he was taught the mysteries of the "kingdom of heaven" and about the doctrine of resurrection, and when he was thirty years old he returned to Palestine. In Egypt Jesus also learnt magic, and Egypt from time immemorial was the home of magic, and he made use of the magical power to exorcise devils and to cure diseases. Osirisism was the foundation of the early teachings of Christ.

The Jews at the time of the appearance of Christ were expecting a king of their own. The prophets had also prophesied about the appearance of a deliverer who was to be born in the family of David of the tribe of Judah. A concatenation of causes so operated as to make Jesus believe that the prophet that was to lead the Jews was himself. At first the people trusted him, but the generous and large hearted teachings that Jesus had enunciated were too much for the Jewish priests. He was killed, but the disciples who had been taught by him the mysteries of the Egyptian Osirisism, expected that the body would rise. This doctrine was not new to the Egyptians and the religion of Jesus took root in Egypt at a very early date.

Another religion that greatly influenced the early Christian community was Mithraism which reached Rome through Persia. The early Judaism was a composite of Chaldeanism and Babylonian myths. The story of the creation of Adam and Eve, the flood story, the ten commandments had their origin in the Mesopotamian valley. The primitive people of Mesopotamia worshipped the black stone; they accepted circumcision, and they believed the story of the flood and the creation.

THE STORY OF ANATHAPINDIKA'S CONVERSION.

Now at that time the householder Anāthapindika was the husband of the sister of the Rajagaha Setthi. And Anātha Pindika the householder went to Rajagaha on some business or other. Now at that time the Saṃgha, with the Buddha at its head, had been bidden by the Setthi of Rajagaha for the morrow's meal. And the Setthi of Rajagaha gave command to his slaves and work-people, saying, "So get up at early morn, my men, and cook congey and cook rice, and prepare curries, and prepare delicacies.

And it occurred to Anātha Pindika the householder, 'Now

formerly this householder was wont, when I arrived, to lay aside all other business, and exchange the greetings of courtesy with me ; but now he appears excited, and is giving orders to his slaves and work-people. How can it be? Is he taking in marriage, or is he giving in marriage, or has he set a great sacrifice on foot, or has he invited the Māgadhan Seniya Bimbisāra, together with his retinue, for tomorrow's meal?

Now when the Setthi of Rājagaha had given commandment to his slaves and his work-people, he went up to the place where Anātha Pindika the householder was, and exchanged with him the greetings of courtesy, and took his seat on one side. And when he was so seated, Anātha Pindika the householder (told him the thoughts that had passed through his mind).

'I am neither taking nor giving in marriage, O Householder' was the reply 'Nor have I invited the Māgadhan Seniya Bimbisāra to tomorrow's meal. But a great sacrifice I have set on foot, for the Samgha, with the Buddha at its head, has been invited for tomorrow's meal at my house.'

Did you, O householder, say "the Buddha?"

'Yes, it was "the Buddha" that I said'. (And thrice the same question was put, and the same reply was given).

Hard is it, O householder, to meet even with the mere expression in the world—the news, that is, of "a Buddha, a Buddha". Would it be possible for us, at this very time, to go and visit that Blessed One, the Arahāt, the very Buddha?

It is not now, O householder, the proper time to pay a visit to the Blessed One ; but early on the morrow you shall go and visit him'.

Then Anāthapindika the householder went up to the gate leading to the Sitavana, and celestial beings opened the gate. And Anāthapindika arrived at the Sitavana ; and at that time the Blessed One, who had arisen at dawn, was walking up and down (meditating) in the open air. And the Blessed One saw Anāthapindika, and the Blessed one left the place where he had been up and down, and sat himself down on the seat. And when he was so seated he addressed Anāthapindika and said:

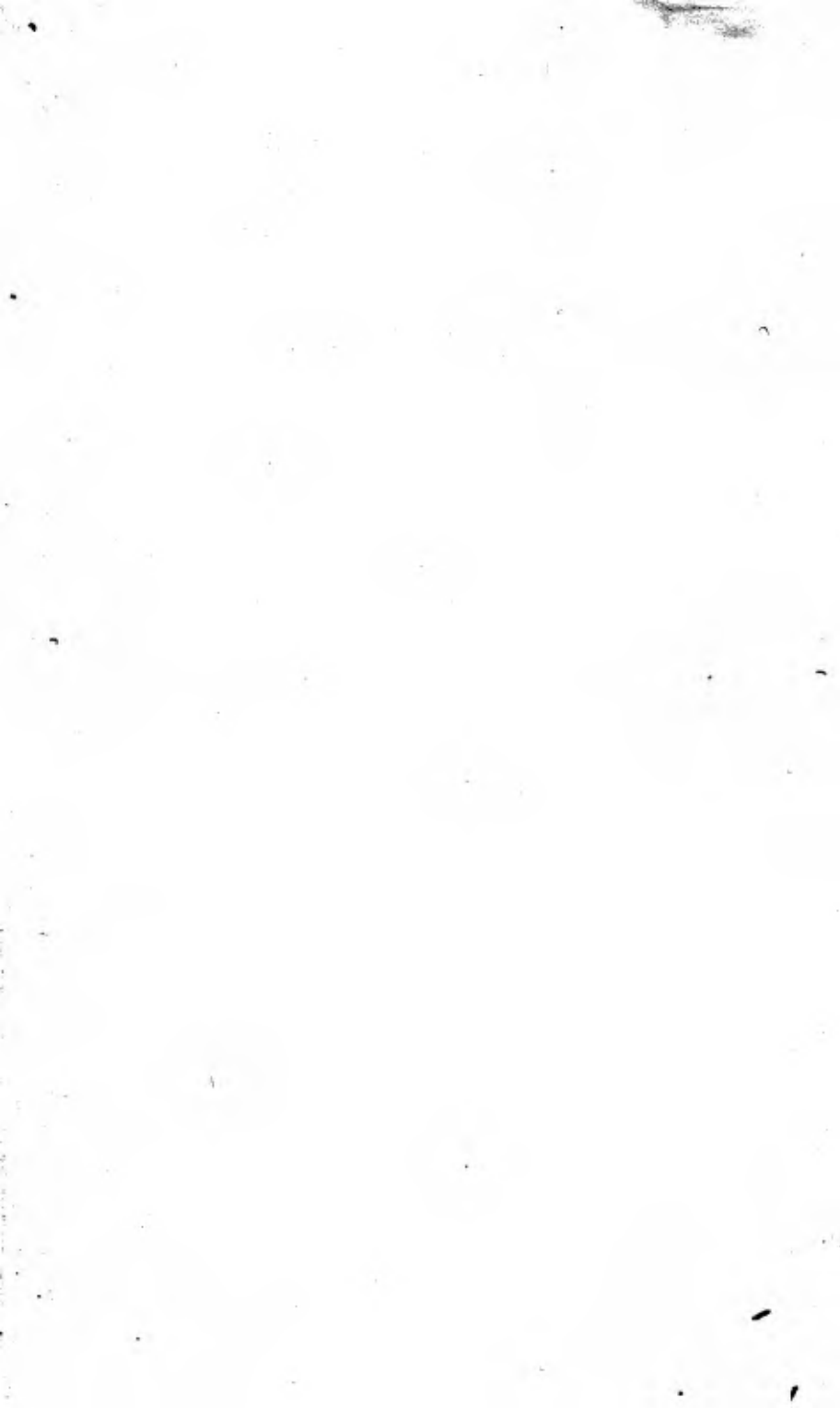
He ever sleeps in peace, the Arhat who is free, who is not touched by lusts, but calm and free from sin ; has broken all the bars (to freedom of the mind) has quenched the anguish in his heart ; has fixed peace in his mind, and peaceful, sleeps in peace.

Then the Blessed One discoursed to Anāthapindika in due order ; that is to say, he spake to him of (dāna) giving, of righteousness (sila), of heaven (sagga), of the danger, the vanity and the defilement of lusts (kāmaṇam adinaṃ vokāraṇam samkilesam), and of the advantages of renunciation (nekkhamme ānisamsam). And when the Blessed One saw that Anāthapindika had become prepared, softened, unprejudiced, and upraised and believing in heart, then he proclaimed that which is the special doctrine of the Buddhas (sāmuikkansa dhamma desanā), that is to say, Suffering, its Origin, its Cessation, and the Path. And just as a clean cloth from which all stain has been washed away will readily take the dye, just even so did Anāthapindika obtain even while sitting there, the pure and spotless Eye of the Truth that is to say, the knowledge that whatsoever has a beginning, in that is inherent also the necessity of dissolution. Thus did Anāthapindika see and master and understand and penetrate the Truth ; and he came to have certainty, which dispelled all doubts, and gained full knowledge, becoming dependent upon no one else for his knowledge of the Doctrine of the Teacher. And he addressed the Blessed One and said : "Most Excellent Lord, most excellent. Just as if a man were to set up that which is thrown down, or were to reveal that which is hidden away, or were to point out the right road to him who has gone astray, or were to bring a light into the darkness so that those who had eyes could see external forms—just even so, Lord, has the Truth been made known to me, in many a figure by the Blessed One. And I even I betake myself, Lord, to the Blessed One for refuge to the Truth and to the Order."

Rhys Davids, Cullavagga, Sacred Books of the East,
Vol. XX, pp. 179-184.



11917



W. J. M.

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